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The Living Church

VOL. XXXI.

MILWAUKEE, WIS.—JUNE 11, 1904

No. 6

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The Living Church

VOL. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 11, 1904.

No 6

Editorials and Comments.

The Living Church

With which are united "*5c* American Churchman," and "*Catholic Champion*."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).

Chicago: 153 La Salle St. (Advertising headquarters).

New York: Room 1504, 31 Union Square W.

London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.25 per year; if paid in advance, \$2.00 a year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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AD CLERUM.

"Labia sacerdotum custodiunt scientiam, et legem requirunt populi de ore eorum."—*Mal. ii.*

"Attende tibi, et doctrinae; insta in illis, hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt."—*1. Tim. iv.*

"Incipiat oratio, studium succedat orationi."—*S. Hier.*

"Sacrarum litterarum studia diligentius colite, quae usque adeo complecti debitis, ne qui aspernetur, contra eam dicat Dominus: Quia tu scientiam repulisti, et ego repellam te, ne sacerdotis fungaris mihi."—*S. Car. Bor.*

"Ne clerici apud se libros habeant, ut legant, quorum lectione bene agendi studium, morum disciplina, et timor, charitasque Dei languescere possit: quales libri sunt, qui res vel inanes, vel jocosas, vel scurriles, ridiculasve, vel impuras continent."—*Idem.*

"Oportet ut Ecclesiastici viri sacris praesertim institutis imbui se curent, retineantque apud se libros, non tamen quicumque, sed probatissimos, quibus catholica dogmata, canonicum jus, historia ecclesiastica, et liturgiae res exponuntur."—*Quid Auct.*

FEAR and Love—this is the Church's lesson to us next Sunday.

It is a startling, perhaps an unwelcome, lesson, that the way for love is made open by fear. Yet that is what we confess as we say the Collect, and claim our place with those whom God brings up in His steadfast "fear and love," and pray to be granted a "perpetual fear and love of" Him. And, indeed, we were taught this in our Catechism, "My duty towards God is to believe in Him, to fear Him, and to love Him."

But last Sunday's Epistle told us that "there is no fear in love," that "he that feareth is not made perfect in love."

St. Augustine solves the apparent contradiction for us. "Fear," he says, "is the needle, love is the thread. The needle pierces that it may draw the thread after it; but the needle must go out that the thread may come in."

In the Epistle for next Sunday are words that incite to fear, but they open the way to love. "He that hateth his brother is a murderer . . . no murderer hath eternal life abiding in him." "If our heart condemn us, God is greater than our heart and knoweth all things."

In the Gospel our Lord shows us how the lack of fear closes the heart to love. The invited guests stood in no awe of their host, and so were not afraid to put forward their flimsy excuses. They never knew his bounty, they never learned his love.

Is the fear of God in our hearts? †

CONDITIONS there are indeed to that great peace, "the peace of God which passeth understanding"; but they are conditions each of them in its nature a heavenly blessing. There is the condition of Godly fear; there is the condition of humble trust; there is the condition of trusting thus before the sons of men—let not that be forgotten; there is the condition of coming direct to Jesus Christ, to take the yoke of His Word and Will; there is the condition of looking unto Him; there is the condition of watching and of prayer.—*H. C. G. Moule.*

CHAT the Bishop of Maryland has refused to permit the Church's Burial Office to be used over the remains of a distinguished citizen who died a suicide, or to allow the body to be brought into the church, is a right exercise of the Church's discipline. Suicide is a mortal sin; and it is unique among mortal sins in that, if immediately successful, it leaves no room for penitence. The soul passes into the state of judgment in the act of the commission of guilt. Rightly has the Church always viewed this as a sin almost surpassing other sins, for this reason; and it was Christianity alone that stopped the prevalence of suicide which was the disgrace of Roman civilization. The high valuation which is to-day placed upon human life is one of the fruits of Christianity in society. Our clergy might well embrace the opportunity to warn their people against the wilful commission of this crime.

Yet it must also be remembered that as no crime more urgently deserves the condemnation of the Church, so perhaps also no sinner demands so wide a measure of charity in judgment after he has committed his sin as does the suicide; and this for the reason that alone among criminals, the suicide has no opportunity to present his own defense.

We live in an age when the mental strain, at least upon the American people, far exceeds that which has been common among people of any other day. The human intellect is of varying degrees of strength; and with largely augmented demands upon it, it is not strange that it breaks down more frequently than it did under cruder conditions of life. Our insane asylums testify mutely to the enormous number of those whose minds, frequently brilliant normally, have broken under the stress. True, insanity is very frequently the result of crime, and the penalty of continued violation of the laws of God in nature; but beyond criminal insanity, which perhaps grows less under improved social conditions, the increase of hereditary and of what may be called spontaneous insanity, is most alarming. And the greater the demands upon the brain, such as are made upon professional men and upon those who are obliged to force their intellectual powers, the greater possibility is there that somewhere, sometime, there may be a sudden snap.

This is why the Church is sometimes horrified by the suicide of one of the clergy. The priest to-day lives under mental strain such as few men endure. One can look back and recall several instances in which priests and others of exceptionally pure and noble lives have suddenly ended the earthly career of those lives by their own act. Must we interpret the Church's refusal to permit her Burial office to be used over their remains, as being her silent condemnation of their souls? By no means. She leaves them in the hands of their Maker in confidence that He who made the mind and knows its frailty, is still the loving Father of the child whose mind has snapped under its abnormal strain, and who has thereupon suddenly committed the act which appears, so frequently, to be the strongest impulse of the insane. In an ascending degree as the life has been free from intentional mortal sin, is there probability that suicide, in any instance, was an act of insanity. Neither prayer nor hope are thus cut off for the safe repose of the soul that has been so suddenly wrenched from the body.

Yet the Church is very wise in not assuming to pass upon the question in any individual case. With the increasing irreligion and secularity of the age, we think it likely that the pre-Christian prevalence of voluntary suicide is returning and will more largely return. The true answer to the question Is Life worth living? can be given only by Christianity. If Life is so lived that it is *not* worth living, the realization of the fact will lead as logically to voluntary suicide as it did in pagan Rome. And voluntary suicide continues to be the horrible crime that it ever was. The religion of Jesus Christ, and that only, can prevent it. Without that religion, man or woman must often reach that state in which cessation of the battle of existence would be a welcome boon. And too few, in this unchristian mood, think of any life beyond the grave, or any penalty which must be paid for the commission of sin.

The religion of Jesus Christ lifts life out of this selfishness into an act of service. Be it sad, be it unsuccessful, be it full of pain, the life of the Christian is still the flowering of that seed which God planted and watered, that a growth of just that form which His love required for the fulfilment of His divine purpose, should be matured. He who gives life, is able to sustain it. The daily dependence upon His will, the constant offering of the thought and the anxiety and the strain and the work of the day, is the God-given means for relief from that

mental strain which, without that relief, is dangerously near the breaking point. Prayer is a tremendous protection from insanity. Be the stress of life what it may, the divine answer still comes to him who seeks it: "My grace is sufficient for thee."

But that grace is not automatic. It must be sought and applied if it be desired.

In the Church and her sacraments is reposed the plenitude of His grace.

THE Canadian diocesan Synods are voting on the wisdom of establishing in that country a Church Congress on the lines of the Church Congresses of England and the United States. The original suggestion was made, if we remember rightly, by resolution of the Diocese of Montreal; and so far each Diocese that has given expression to an opinion, has voted in favor of the proposition.

The question occurs to us, why should not the Canadian Church be invited into the American Church Congress? Surely their representatives would be welcomed to the committees of the organization, and their speakers to the forum of the Congress. As at present constituted, the Church Congress meets in two consecutive autumns and then passes General Convention year with no session. Why should it not have a September or a November meeting in Canada in that year? Dates could be fixed in either of those months that would not interfere with the duties of the American contingent in General Convention or otherwise, while the opportunity for adding Canadian speakers to the programmes of the sessions held in the States would be warmly welcomed, and we believe a like cordiality would be extended by our Canadian brothers to American speakers at the sessions held in Canada.

Whatever brings us together in closer bonds of fellowship is greatly to be desired. We are children of one Church and of one communion in the Church, and in nearly every question of doctrinal and of administrative import, our problems are precisely the same. Why should not the two Churches come together on one common forum in the Church Congress?

We beg to submit the question to the authorities of the Church Congress in the United States, who would obviously be the parties to take the initiative.

A CORRESPONDENT asks us to answer the following question and give reasons for the answer:

When on Sunday the services of the Church are not accessible, would you advise Churchmen to attend the Roman Mass, or, in preference, to attend sectarian services?

Our own judgment is that where the inability to attend the services of the Church is only occasional, as in travelling, it is better that Churchmen should attend no services whatever rather than those of other religious bodies, Roman or sectarian. The force of environment is so strong that this general rule seems the wisest to give, though no doubt there may sometimes be exceptions to be made to it. It is wholly impossible to overlook the grave reasons why one should not take part in the services of any of those bodies, unless for some reason it becomes a necessity for one's spiritual life, which might be the case sometimes in emergencies, or if one were permanently or for a long period deprived of the Church's services. In the latter event, he ought if possible to form the nucleus of a Church organization, and read the daily offices of the Church, asking the Bishop to supply such priestly ministrations as may be possible.

This would not of course apply to special services by other religious bodies, that one might for particular reasons desire to attend, but only to such as would naturally supplant the services of the Church.

A CORRESPONDENT from Georgia takes issue with the comment contained last week in the headlines to our report of the Convention of that Diocese: "Georgia would License all the Versions: Why not include Douay and the 'Woman's Bible'?" He declares that the resolutions did not ask for license of the several revisions, but only asserted "That it is the sense of this Convention that the General Convention should consider the advisability of allowing the permissive use in the services of the Church of both the Revised Version and the American Revision;" and that this resolution was not to be

construed as an indorsement of the plan to legalize such permissive use.

We gladly note the correction. The resolutions of the Georgia convention were printed in full in *THE LIVING CHURCH*, so that any false impression that may have been conveyed by the headlines would be self corrected by the text. We construed the resolutions to be intended as an endorsement of the plan which they asked General Convention to "consider," though undoubtedly they do not literally say so. It is a pleasure to know that the Diocese did not intend to commit itself to that plan. But, frankly, we fail to perceive what motive could have led anyone to vote for those resolutions who did not desire to ask that "both" versions should be authorized. It was hardly necessary to memorialize General Convention to "consider" the subject simply in order to bring it up for such consideration, for it was well known that the memorials of the Dioceses of California and Pennsylvania respectively would effect that end.

We are bound, then, to construe the Georgia resolutions as meaningless in so far as any expression of opinion relative to the wisdom of "allowing the permissive use . . . of both" versions is concerned. We submit, however, that meaningless or non-committal resolutions concerning pending questions of the day might better be defeated when offered in our legislative bodies. The Diocese of California asked the favor of an expression of opinion by the Diocese of Georgia as to the wisdom of the legalization of what was termed the "Revised Version" in the reading of the lessons. If the latter Diocese did not care to give expression to an opinion, it would have saved misunderstanding by not adopting resolutions that can only be interpreted as meaningless and ineffective, if they were not intended to bear the construction that was given them in *THE LIVING CHURCH*.

POSTSCRIPT.—Just as we go to press, another Georgia correspondent writes emphatically that the resolutions were intended to ask the permissive use of the two Revised Versions, making, with the King James' and the Marginal Readings Bibles, four renderings from which the reader is to choose.

We therefore drop the matter. The resolutions have been printed, and they mean—what each man wanted them to mean, no doubt.

And we are probably very dense—for editors are invariably to blame for what goes wrong in reporting the news—in not understanding the resolutions (if we did not) at their first reading.

THE Brotherhood of St. Andrew is considering a proposition to increase the *per capita* quota for general expenses to \$2.00 each per year. Whether such an increase is practicable is an internal question for Brotherhood men alone to determine; but that larger funds ought to be at the disposal of the Brotherhood central office is beyond question. We have long wondered how so large an amount of work was performed on so small an income. No doubt some quiet, untold stories of self-sacrifice somewhere account for it; but the fact remains that the national organization is working on such a scale that it ought to have a much larger income to sustain its running expenses, as even an outsider can clearly see.

'Tis said that no stream can rise higher than its source. But this only proves that the Brotherhood is not a stream, for its central office far surpasses, in the amount, the importance, and the excellence of its work performed, any, and perhaps all, of its parochial chapters.

ANSWERS TO CORRESPONDENTS.

R. I. R.—(1) For information concerning admission to the Order of the Holy Cross, address the Rev. Father Huntington, O.H.C., West Park, N. Y.

(2) Rosaries are not commonly used in the Anglican communion.

(3) The House of Bishops has declared it illegal in the American Church to hold aloft the Blessed Sacrament with the intent of offering it for adoration, apart from the celebration of the Holy Eucharist.

IN PRAYER we have two intercessors—one in heaven, one in the heart; Christ for us, the Spirit within us; Christ at the mercy-seat, the Comforter in the supplicant's breast.—*Selected.*

HUMAN COMPANIONSHIP counts for so much in this life; but, after all, the sharpest corners are to be turned alone.—*Elizabeth Stuart Phelps.*

OXFORD TO RETAIN ITS CHURCHMANSHIP

Proposal to "Undenominationalize" it Rejected by Overwhelming Majority of Convocation

CANON HENSON UNDER INQUIRY

Festival of the Guild of All Souls

THE PRIMATE MAY NOT COME TO AMERICA

The Living Church News Bureau,
London, Whitsun Tuesday, 1904.

THE fatal danger that has been threatening the Honour School of Theology at Oxford since November last, is now averted. *Laus Deo!* Yes, that school has been saved from its enemies, saved from becoming the chief citadel in England of Undenominationalism and of the New Theology. And this great deliverance has been wrought, under God, by the action of non-resident members of the University of Oxford—practically by the votes of the country clergy. The meeting of the Oxford Convocation to consider the proposed measure, already approved by a majority of Congregation (consisting of resident members of the University), to eliminate from the statutes the provision which requires that the examiners in the Theological School shall be members of Convocation in priest's orders, was held in the Sheldonian Theatre (Oxford University) at 2 p. m., on Tuesday of last week. Fly sheets had been addressed by both sides, urging attendance of members of Convocation, while on the day before the meeting there appeared in the *Times* a letter from the Bishop of Salisbury, earnestly requesting non-resident members to go up to Oxford to vote against the measure; with the result that there was a very large gathering of non-resident M.A.s than had taken place at any previous meeting of Convocation for many years. The opposition "whip" was signed by the Regius Professor of Divinity and Canon of Christ Church (Dr. Ince), the Dean of Canterbury (Dr. Wace), the warden of Keble College (Dr. Lock), the vicar of Leeds (Dr. Gibson), the Dean of Christ Church (Dr. Strong), and the Regius Professor of Pastoral Theology, and Canon of Christ Church (Dr. Ottley). The Sheldonian on this occasion was not only crowded in the area, the portion reserved for voters, but also well filled in the galleries with deeply interested spectators, including a number of undergraduates. The Vice-Chancellor (the Provost of Oriel) having opened Convocation, the Registrar formally submitted the proposed measure, when there ensued two speeches against it, and the same number for it, the debate lasting eighty minutes. The Rev. Canon Ince, Regius Professor of Divinity, said it was "because they felt there was no stable guarantee now left that, if this proposal were carried, the examiners should even be Christians," that they so strongly opposed it. The Rev. Canon Bigg (Christ Church), Regius Professor of Ecclesiastical History, supported the measure, and he thought that it would add strength and life to the Theological School by throwing open the office of examiner to the "orthodox Dissenters". (Cries of "Who are they?") The Rev. E. M. Walker, Fellow of Queen's College, said that a great question had been raised by the proposers of the motion, as they had been asked to range themselves "under the banner of Undenominationalism"; it was upon that issue that the vote would be taken. The Rev. W. C. Allen, Fellow of Exeter College (who seems to have been the prime mover of this whole Socinianizing scheme), contended that the existing restriction was not only anomalous, but absolutely unnecessary. He hoped that Convocation was determined to take into consideration the needs and requirements, "not only of theological students, but also the study of theology." The division was then taken, when there voted: *Placet*, 278; *non-placet*, 676—the proposed revolution in the School of Theology being thus defeated by the overwhelming majority of 398. The announcement of the result was received in the theatre with an uproar of cheers. It had been suggested (so I heard) that the hymn, "Faith of our Fathers," should be sung at the Sheldonian, in the event of the majority vote being on the right side—the singing to be led by undergraduates in the gallery—but as to whether that excellent proposition was carried into effect, I am unable to state. Towards the close of the day of this eventful meeting of the Oxford Convocation, your correspondent had the lively satisfaction of seeing a telegram which had been sent by a member of Convocation to a brother priest. It was worded in the following delightfully expressive manner: "Christians, 676; Pagans, 278—Psalm lxxviii. 1."

Although the Bishop of London has a cope specially kept at

St. Paul's for his use, it is too heavy for general use, and it is, therefore, proposed to present to the Bishop a light cope which he can take about in the Diocese when required, in commemoration of the 13th century of the restoration of the see under the English line of Bishops. A fund has been privately opened for that purpose, and Mr. George Bodley has been asked to make a design.

Captain Cobham, as Secretary of the Church Association, recently wrote to the Bishop of London, calling his lordship's attention to various passages in articles by Canon Hensley Henson in the *Contemporary Review*, the *Hibbert Journal*, and other periodicals, in deprecation of the claims of the Holy Scriptures to inspiration, of the claims of the Creeds to acceptance in the plain meaning, and especially so of the doctrine of the Resurrection. In reply he has received the following: "Fulham Palace, S. W., May 16th, 1904. Dear Sir.—The Bishop of London asks me to acknowledge with thanks the receipt of your letter of May 12th, and to say that he fully realizes the serious importance of the subject which you refer to, and already has the whole matter under careful consideration.—I am, yours very truly, M. P. Gillson, Chaplain."

The Rev. A. L. Lilley, vicar of St. Mary's, Paddington Green, W., having consented to preside at a lecture to be given by Mrs. Besant on "The Necessity for Re-incarnation," the Bishop of London has had to forbid officially his doing so, and Mr. Lilley has yielded to his lordship's inhibition. In a letter (which has been published in the *Guardian* at the vicar's request), addressed to Mr. Sidley of the Theosophical Society, who had invited him to preside, Mr. Lilley states his reasons for consenting to preside. It appears therefrom that he was disappointed in not being able to take the chair at Mrs. Besant's lecture, and his general attitude of mind towards Catholic dogma would seem to be sufficiently indicated by the following curious passage that he wrote: "The study of religion will in the future be much more a study of human souls and of what I may call the souls of great religious societies than that of formal theological propositions."

With regard to the recent deplorable action of both Upper Houses of Convocation, *re* the Athanasian Creed, Canon Newbolt has already spoken out very strongly in a letter both to the *Guardian* and *Church Times*. He says: "No doubt our rulers have carefully weighed the character and extent of the opposition which this action on their part will arouse. Speaking for myself, as a simple priest in the Diocese of London, I would only now say that the Church of England with one Creed silenced, can never command the same respect and love as did the Church of my ordination; and, further, that if the resolutions of the Upper House of Convocation are carried into effect, although they will give pleasure to some, perhaps to a large number, yet at the same time it will seem to many that the good ship has been run aground because she could not weather the storm. . . . The present policy seems to be dictated with a view to the relief of doubt; it is well to remember that it may also result in the disturbance of faith, and in an unsettlement of which it is impossible to see the end."

The Royal Commission on Ecclesiastical Disorders met again last Thursday, and decided to commence the taking of evidence at the next meeting, on June 2nd.

The Bishoprics of Southwark and Birmingham Bill, which was referred to the Standing Committee on Law, has been reported back to the Commons without amendment.

The grand *matinée* concert at Grosvenor House, last Tuesday, in aid of the rebuilding fund of Lower Brixham Church, Devon, in memory of its first vicar, the Rev. Henry Francis Lyte, author of the hymn, "Abide with me," proved to have been a great financial success, about £1,200 being raised. All the eminent artists and reciters gave their services.

The Council of the Guild of All Souls have presented their 31st annual report to the members, and according thereto, during the past year there has been a net gain in membership of 239, making the total number of members 5,469. Of the 4,772 members still with us on earth, 786 are clergy and 3,986 laity. Five new branches have been formed, including one for Dublin, bringing the number of branches up to 95 (exclusive, of course, of the 26 branches in the United States). The 31st anniversary of the Guild was held on Wednesday, 18th inst., at the Church of St. John the Baptist, Holland Road, Kensington, when at 6 P. M. there was a sermon, procession, and Solemn *Te Deum*. The preacher was the Rev. Henry Arnott, rector of Beckenham. The annual meeting of the Guild was held at the conclusion of

the service in the schools adjoining the church. The Rev. the Hon. A. T. Hanbury Tracy (vicar of St. Barnabas, Pimlico), in the course of his presidential address, referred to the growth of the guild in the States, and especially to the fact that eight or nine Bishops were on its rolls; adding that its festival would shortly be kept in the Cathedral of Milwaukee.

Is there a Break from Rome movement amongst members of the Romanist body in Ireland? A few weeks ago, Mr. J. Campbell, one of the Irish members, who had a question on the paper in the Commons, complained with considerable emotion in the House that an alteration had been made in the question he had handed in. He had referred to "Catholics," but "Roman Catholics" was the term which had been printed. In reply, the Speaker said he would make inquiries. While still more recently, in the House, in putting a question, Mr. Delany, another Irish member, also objected to the use of the word "Roman," which, he said, had been inserted after he had left the question with the clerks, and which he regarded as offensive. The Speaker replied that it was a term to which it was understood no objection was taken, while the use of the term "Catholic" was claimed by other Churches as well as the Church of Rome. It had been always the practice to indicate by the words "Roman Catholic" what particular Church was meant. The Speaker might well have further pointed out to the Irish members who objected to being called Roman Catholics that in England, according to case law, the term "Catholic" is legally applicable only to the Church of England.

I regret that the announcement made in your London correspondence of a fortnight ago, to the effect that the Archbishop of Canterbury was going out to America in the autumn, was premature. According to the *Guardian*, his Grace has been invited by the Bishops of the Church in the United States (in communion with Canterbury) to pay a visit to the States during the coming autumn, with a view to attending the General Convention at Boston. The Primate has not yet, however, been able to decide whether it will be possible for him to accept this invitation.

J. G. HALL.

DON'T.

THE USAGES of good society called forth a little book with the above title. There are good usages in the Church, for in rubric, canon and tradition it is ever urging that all things be done "decently and in order." We take up, therefore, the title of this little book, and say to Church people: As you love evangelic truth and apostolic order—

Don't say Sabbath when you mean Sunday or the Lord's Day.

Don't call yourself an Episcopalian, but a Churchman or Churchwoman, as the case may be.

Don't speak of a Church clergyman as an "Episcopal minister." He may only be a priest or a deacon. The term Episcopal means that which pertains to the office of a Bishop. Church clergyman is sufficiently explicit.

Don't speak of an acquaintance as a "Church member," as it may not convey the idea you have in mind. If you mean he is a communicant, say so. The term "Church member" is applicable to your infant child who has been baptized, for by Baptism we are made members of the Church. He who is confirmed and a communicant is not more a member of the Church than the baptized infant. He may have more privileges and greater growth, but both the baptized and the communicant are members of the Church. Speak of your friend or yourself as "baptized" or a "communicant," as the case may be. For this reason also—

Don't speak of "Confirmation" as joining the Church, for it is nothing of the kind. We become members of the Church in Holy Baptism.

Don't say "offertory" when you mean offering. The offertory means that part of the Communion office wherein the people make their offerings unto the Lord.

Don't receive the element of bread or the cup in the gloved hand. Be as polite at the Lord's board as you would be at a neighbor's, to say nothing of reverence.

Don't sit during the prayers, unless you are infirm, but kneel.

Don't say you are going to hear someone speak, when you are going to Church to worship God. While we do not fail to appreciate preaching, yet why ignore the worship of God in prayer, in hymn and in Sacrament.

Don't say Catholic when you mean Roman Catholic.

Don't speak of your Church as a sect nor treat it as such. Remember that it is a living branch of the historic Church of Christ. It was never cut off, and therefore can be no sect.—*Diocese of Arkansas.*

SORROW seems sent for our instruction, as we darken the cages of birds when we would teach them to sing.—*Jean Paul.*

ANOTHER CRISIS IN THE IRISH CHURCH.

FROM AN IRISH CORRESPONDENT.

DARK clouds are again gathering over the most ancient of the Churches in the home lands of the British race. The Church of Ireland is in danger.

The history of that Church, like the history of Ireland itself, is a sadly chequered one. Founded 1,400 years ago by her great apostle, St. Patrick, the Church of Ireland was for four centuries the nursery and seed-plot of the saintly learning and missionary enthusiasm of early Celtic Christianity. During the ninth and tenth centuries she was crushed and despoiled by the ravages of the heathen Danes. In 1172 she was brought by English conquerors under the yoke of Rome. Since the Reformation the spiritual energies of the Irish Church have been paralyzed by her being made the political tool of unscrupulous English rulers and statesmen. In 1870 she was called upon to face the crowning shock of Disestablishment and disendowment, when at one fell blow she was deprived of land, property, houses, tithes, and left naked to the world. How nobly she has stood that shock of thirty years ago, must be within the recollection of some at least of your readers. Her enemies in the Roman and Dissenting communions hoped and expected that our ancient Church had received her death-wound. But by the grace of God, as shown in the generous devotion of her children, the Church was enabled to struggle through that crisis, and to emerge, despoiled indeed, but victoriously alive with the strength of a Divine vitality. During these thirty years the faithful laity have readily and freely responded to the demands made upon them in the altered circumstances of the Church. Considering the fewness of her numbers and the fact that her most prominent adherents have been during these years the objects of incessant attack, if not actual spoliation, by English legislators, it is no small boast to say that since Disestablishment her children have voluntarily contributed to her sustentation nearly six millions sterling.

The latest, we dare not say the last, blow which English legislation has dealt against the Irish Church, comes from the operation of the Land Purchase Act of 1903. Into the merits of that Act in the abstract I do not now propose to enter. I am only concerned with its effect on the Irish Church. The Irish Church Act of 1869 was indeed a crushing disaster. But its effects were immediate and obvious, and the whole strength of the Church was summoned to sustain the attack. Nor need it be construed into any justification of that policy of wholesale spoliation to admit that in many ways the Church has benefited by the freedom from State connection and the autonomy of doctrine and discipline she now enjoys.

But the injury done to the Irish Church by the Land Purchase Act of 1903 is of a very different description. Except in one particular, that injury is neither so immediate nor so obvious as at the crisis of Disestablishment, but it is far more dangerous in its far-reaching consequences. Disestablishment deprived us of land and goods: this present Act threatens to suck the very life-blood from our veins. For the Church of Ireland, though including in her communion representatives of every class, has found her chief support in the ranks of the landed gentry. In many a rural parish throughout Ireland, the little band of Churchpeople would never by themselves have been able to make up the assessment necessary for the maintenance of the parochial ministry, without the substantial aid afforded by the squire or landlord. Except in the three or four large towns where we have numbers to fall back on, that class has been the main prop and stay of the Church since Disestablishment.

And therefore we cannot shut our eyes to the serious issues which last year's legislation may involve for our beloved Church. It is the beginning of a gradual but complete revolution in the country. By this legislation, land is being transferred in a wholesale fashion from the hands of the landlords to those of the tenant farmers. In some cases property which has been associated with certain families since the days of Strongbow (1170) is now passing out of their possession, apparently for ever. And the Church in all parts of Ireland will suffer severely by the change. For these old families were for the most part staunch upholders of the ancient Church. And now even if the present generation are kept by ties of old associations and interest to their native land, there is no guarantee that their children will also remain when the responsibility of property no longer attaches them to it. We cannot count on the support of the tenant-farmers who for the most part belong

to the alien Church of Rome except in Ulster, where the Presbyterians predominate. North and South and East and West the Church will be hardly hit.

In addition to all this, the Church has to face an immediate and definite loss of income of some £30,000 per annum, owing to the selling out under the act of mortgages on land and their re-investment at a lower rate of interest.

It may be asked what is the attitude of the Irish Church, in the face of these grave problems, and what action does she propose to take? As regards the first, though I have refrained from discussing the abstract merits of the legislation which is bringing about this revolution, it is only right to mention that many regard it as ushering in a new era of peace and prosperity for Ireland. And not a few of our Communion who are of that opinion, consider that while bravely recognizing the danger to ourselves, we should not allow any expressions of regret to escape us regarding a measure which it is hoped will be fraught with much benefit to the country generally. This unselfish and patriotic attitude finds its most beautiful expression in the message sent last April by our venerable Primate to the General Synod, at which he was prevented from presiding by the infirmity of advanced age. I quote the whole passage:

"It is not to be desired that the faces of children of the Church should be clouded while those of others are bright with joyful expectations for Ireland, which may God fulfil! Time will before long reduce immoderate expressions of both kinds to their fitting equivalent in every-day life. But if any of our hearts be heavy, let us listen to the great *sursum corda* of a prophet of old—'Although the fig-tree shall not blossom, neither shall fruit be in the vine; yet I will rejoice in the Lord; I will joy in the God of my salvation.' 'The just shall live by his faith'—far from us be any abject terror as to the continued work among us of the Church of so many centuries and of so many saints. In this Synod of wise and thoughtful Churchmen nothing I well know will be said which can lead to the conjecture that we are willing for any reason to abjure those principles which are the life of our Prayer Book and of our system. Failure and weakness are words which are often misused. In the history of the Church failure is often the painful road to success, and it is out of conscious weakness that we are made strong with the truest strength. The answers to many prayers for the Church are perhaps on the way to us at this solemn time."

So much for our attitude. As for our action—the Representative Body which has charge of the finances of the Church, at the desire of the Bishops has issued an Appeal to the people, drawing their attention to the gravity of the crisis before the Church and calling on them not only to increase their regular contributions but also to provide a special Fund called the Church Auxiliary Fund to meet the emergencies arising under the altered circumstances of the country.

The members of the Church of Ireland will do their utmost, we may be sure, to respond nobly to this appeal. But our difficulties are great. Ireland is a poor country, and Irish Churchpeople are finding it harder every day to maintain their footing in the land. We number 581,000, and we are situated amongst a hostile majority of Roman Catholics who have lately started a policy of exclusive dealing—in plain words religious boycotting—with the avowed object of driving non-Roman Christians out of the country. But we of the ancient national Church of Ireland pride ourselves on our patriotism and our Irish birth just as much as the members of the Latin Communion in Ireland. And we intend, God helping us, to stick to our country and to stand by our Church and to endeavor to maintain its position in the land. Once more, as so many times before, the Irish Church is made the victim of political exigencies, but we place our whole trust and confidence in God, who has been our Help in ages past and is our Hope for years to come. And we call upon our fellow-members of the One Body to lift up their prayers in our behalf to the Divine Head that the course of this world's events may be so ordered that His Church in this land may continue to serve Him in all godly quietness.

If any Churchman of Irish birth, descent, or connection, should read these lines and feel prompted to render some assistance to the old Mother Church in her extremity, contributions to the "Church of Ireland Auxiliary Fund" will be received at all Irish Banks and their branches, and at the Bank of Messrs. Coutts & Co., 59 Strand, London, W. C.

A PRAYER is simply a wish turned Godward.—*The Church in Georgia.*

FINE ADDITION TO ST. LUKE'S HOSPITAL, NEW YORK

Extensive Enlargement of that Charity

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, June 6, 1904.

GROUND has just been broken for the erection of the Mrs. Margaret J. Plant pavilion of St. Luke's Hospital. The cost of the pavilion will be about \$400,000. It will have more stories for the same height than have other pavilions, and will contain sixty-five rooms, almost all of them with baths, intended expressly for private patients. St. Luke's has long been in need of this pavilion, not alone to accommodate pay patients, but to add to the revenues and relieve other pavilions, especially the Vanderbilt one which has been overcrowded with nurses and impossible for use as intended.

When completed the Plant pavilion will provide ample buildings for this great charity for some years to come. It is located on Morningside Avenue, immediately across One Hundred and Eleventh Street from the site of the Synod House of the Cathedral. The architecture will be French Renaissance, and the material white marble and white brick. The basement will contain kitchen and laboratory. The first floor will be reception room and residence of the pastor, who is also the superintendent. The next five floors will contain rooms of patients. The seventh floor will be for the female servants of the ward, and the top floor the operating room.

St. Luke's buildings are a growth, and there are pavilions still to be added. A part of the foundation is the School for Nurses, the alumnae of which already exceed two hundred, and they are laboring in many institutions. The need of the hospital is an endowment of at least \$1,000,000. Expenses exceed income by \$30,000 a year. There is also a need for endowment of the laboratory of pathology, but as this will require \$250,000, it is felt that the general endowment must come first. Four wards of present buildings are unused, while more patients were turned away than in any previous year. The trouble is the lack of income. Appreciation for the munificence of Mrs. Plant is felt, for in part it relieves the financial strain.

St. Luke's Hospital, which crowns Cathedral Heights and is a companion to the great Cathedral now building, was suggested by the Rev. Dr. Muhlenburg, who raised the first money for it, and afterwards gave both time and money to it. There was under way a St. George's hospital, but its interests were amalgamated with St. Luke's, and the foundation, so long a feature of Fifth Avenue near St. Thomas' Church, was the

present superintendent-pastor is the Rev. George Frederick Clover. The hospital cares for about 3,000 patients a year.

"THE ADVOCATE" INCORPORATED.

Incorporation of the Church of the Advocate, Washington Avenue and 180th Street, Bronx, has just taken place, and the Rev. T. Manley Sharpe, Ph.D., has been elected rector. Exactly five years ago it was started as a mission in a real estate



ENTRANCE HALL, LOOKING TOWARD CHAPEL,
ST. LUKE'S HOSPITAL, NEW YORK.

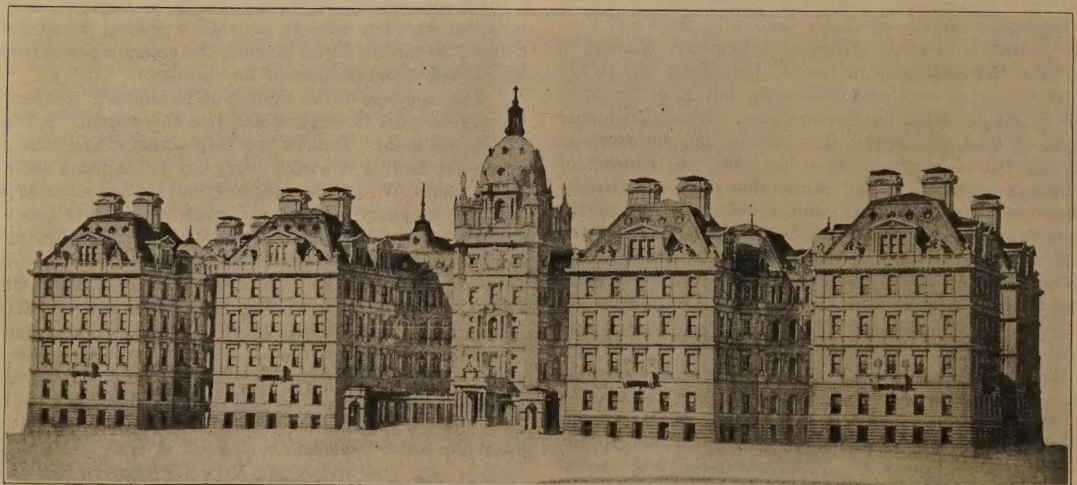
office. Now it has more than 200 communicants, 350 in its Sunday School, one of the finest sites in Tremont, and property worth \$25,000. A very considerable part of this accumulation of property has been contributed locally. The senior warden was for some years prominently identified with the Reformed Episcopal Church movement.

SUNDAY SCHOOL GRADUATES.

St. George's Sunday School has so far developed its plan as to graduate, on Thursday evening, the 2nd inst., a class of above two hundred masters and misses, who had taken the full course. It was the first annual commencement. An address was given by the rector, the Rev. Dr. Rainsford, and the diplomas were presented by the superintendent, Mr. Henry H. Pike.

TEMPERANCE WORK.

The annual military competition, review, and reception of the Church Temperance Legion was held last week Friday evening in one of the regimental armories. The Legion is made up of the Young Crusaders' and the Knights of Temperance,



ST. LUKE'S HOSPITAL, NEW YORK.

[SHOWING COMPLETED PAVILIONS AND MARGARET J. PLANT PAVILION FOR PRIVATE PATIENTS, NOW BUILDING.]

outcome. Eight or ten years ago, removal was had to present quarters and the old site was sold. New York grew so fast that the first site, regarded as well in the country in 1854 when it was acquired, answered its purpose for only forty years. It is difficult to imagine Cathedral Heights to be outgrown in 1934. The president of the board of managers of St. Luke's is Mr. George MacCulloch Miller, and other managers include Messrs. George Blagden, Chauncey M. Depew, Dean Van Amringe of Columbia, Hoffman Miller, and William Alexander Smith. The

junior and senior branches, both of which subscribe to a pledge to keep sober and pure and to be reverent. The exercises were military in character, and were reviewed by several military officers and by Col. B. F. Watson, who organized this, the military branch of the Church Temperance Society. Five companies of Knights of Temperance participated, that from St. Thomas' parish winning the banner. A band of Young Crusaders representing Grace parish won a prize. More than 400 persons were present.

THE CHURCH AND THE TRADES UNION.

FROM AN ADDRESS BEFORE THE CHURCH ASSOCIATION FOR THE
ADVANCEMENT OF THE INTERESTS OF LABOR,

BY THE REV. GEORGE HODGES, D.D.

AMONG many agreements between the Church and the Union I find a third one in the fact that they are learning the same lesson. The problem is how best to advance our common purpose. We all know by experience that this is a most difficult undertaking. The Churches, being a good deal older than the Unions, were the first to undertake this hard matter, and they have certain things to say about it as the result of experience.

The chief conclusion of that experience is this, that no good cause is helped by compulsion. Men and women are brought to think and act aright by being convinced, not by being compelled.

The question of the attitude of the Union toward the non-Union man is, in all respects, like the question of the attitude of the Church toward the heretic and the schismatic. The Church, like the Union, is certain of the righteousness of its own cause. It believes that the welfare of the whole community is involved in the Christian organization. And here it greatly exceeds the Union; for while the Union man claims that his society is necessary to the salvation of the working class in this present life, the Churchman asserts that his society is essential to the salvation of all people of all classes, both in this world and in the next. No unionist, in the very extremity of his enthusiasm, has ever said so much as that.

But the heretic and the schismatic weaken the Church. They attack and endanger the glorious cause. They bring into peril the immortal souls of men, so it is thought. I am trying to show the Union man that the Churchman is able to understand how he feels, because he occupies the same position. The Union has never in its moments of deepest anger spoken of the scab as the Church has spoken of the heretic. Did you ever read the major excommunication? The Union has never punished the man who is accused of stealing his neighbor's job as the Church has punished the man who is accused of destroying his neighbor's soul. Our custom was to burn such persons over a slow fire.

We have been through it all, from the least to the greatest and the worst. We have made use of the strike and the boycott to an extent which fills whole chapters of history. We have not hesitated, when we had a point to gain or an enemy to hurt, to lay a whole nation under an interdict whereby the people were deprived of the necessities of spiritual life.

When Mary was Queen of England, you remember what we did. We got a law passed that nobody except an official of our Union should baptize or confirm or administer the Sacrament of the Altar, or marry, or even bury, in all the realm, under pain, first of fine, then of imprisonment, and then of death. You know what we did as the amalgamated association of Congregationalists and Presbyterians. We cut off the head of a non-Union king. You remember how we behaved here in Massachusetts in the matter of the open state. There is no difference in principle between the open state and the open shop.

The question was, Shall we permit non-Unionists to share with us in the government? And we said, No. Not a man shall hold a public office or even cast a vote unless he is a member of the Church. And we whipped the non-Union Baptists and the non-Union Quakers, beating them with scourges through the streets of our chief cities.

It never did us any good. It always brought us to defeat. We have tried the policy of compulsion to the uttermost, and we assert as the total result of our experience that it is a policy of tragic blunder.

We tried it in all honesty of purpose, for the general good, with a clear conscience in the sight of God. It seemed to us, as it seems to-day to many a Union, that it was the only thing to do.

How can a man stand by in silence while a strike-breaker steals the bread out of the hands of his hungry children? How can a man be passive and peaceable while a heretic is poisoning the wells of truth? We did just what the Union does; we struck the heretic, intending thereby to do right and to serve heaven. But we have to say that every such blow damaged our cause.

Institutionalism and individualism are alike ordained of God. He has implanted in our souls the instinct of association and the instinct of personal liberty. They are both sacred. They must be maintained together. They must be permitted

to enter into any kind of combination for right ends, such as they may choose. They must also be permitted to stay outside and live in their own way, if that is what they prefer.

The employer who sets himself against the organization of his men, and the workingman who opposes the independence of his neighbor who will not join the Union, are contending against universal laws of human nature. It is like contending against the law of gravitation. The Church has partly learned this lesson. The Union is diligently studying it. It is going through the same experience. It will reach the same conclusion.

Here we stand, then, the Union and the Church, servants of the people. We agree in the variety of our character, in the unity of our high purpose and in the slow-learned fact that that purpose can be gained only by reason and sympathy and patience.

God bless our common purpose! God help us out of misunderstanding and suspicion into such coöperation as shall bring us to its best attainment.—*Boston Globe*.

THE NEED OF AN EDUCATED LAITY.

FROM THE SERMON AT THE OPENING OF THE COUNCIL OF THE
DIOCESE OF TEXAS.

BY THE REV. E. H. J. ANDREWES.

BUT what of the laity? The laity who serves on vestries, the laity who serves on church committees, the men who call rectors and represent parishes at diocesan Councils, and Dioceses at General Conventions—who exercise the vote of the delegate on all the burning questions of the hour? What of the laity, who has an equal voice and an equal share in the administration of the affairs of the Church? Is it not reasonable to expect of the laity—at least of the representative laity—that it, too, shall be intelligent on matters pertaining to the Church; that it, too, shall give time and thought to theology and religion; that it, too, shall keep pace with the religious thought of the day; that it, too, shall be conversant with the religious problems of the hour?

Since questions of vital importance to the Kingdom come before these gatherings for discussion and action, and the laity, as well as the clergy, has its votes to cast, is it unreasonable to expect intelligence of the one as of the other? Nay, is it not unreasonable that otherwise it should be permitted to exercise that privilege and trust?

Yet what do we find?

My experience and the experience of my brethren of the clergy throughout the length and breadth of the land, is that laymen for the most part are not intelligent Churchmen. I do not say that they are not good and kind men; I do not say that they are not devout and earnest men, men of integrity and honor; but I do say that for the most part they do not prepare themselves for the responsible exercise of voice and vote on questions that are specifically Churchly; that Churchly books are conspicuous by their absence from their libraries—if not from their libraries, from their reading-tables; that they neither subscribe for nor read Church papers and periodicals, preferring the unreliable reports and comments of the sensational, irresponsible, secular press!

What is the consequence? A vote unintelligently, often unwisely, sometimes disastrously exercised; important ecclesiastical reforms defeated; unchurchly measures elevated into the realm of canon law; a narrow parochialism lowering the Church in parishes to the plane of congregationalism; a wicked unconcern of the needs of others, and a stunted spiritual growth.

Beloved, it is significant that the laity (by which term I mean "lay communicants"), the laity of the American Church outnumber the clergy of the American Church 150 to 1, while in our own Diocese the difference is still greater—viz., 200 to 1.

I ask my brethren of the laity to ponder it! I ask my brethren of the laity to reflect! To realize the power vested in them and the possibilities of an intelligent and judicious use of it!

The possibilities are limitless! The opportunities are grand! It is God's commission! It is God's work!

O for a Churchly laity! O for a loyal, devoted, unselfish, spiritual, broad-minded, Catholic laity!

HAPPY is that condition which forces us to trust only in God, and to be in the hand of His providence. Afflictions dispose us to pray, and we are sure to want nothing if we find God in prayer.—*Bishop Wilson*.

Diocesan Conventions

BISHOP COADJUTOR ELECTED IN EAST CAROLINA.

Details of the Election of the Rev. Dr. Strange.

WILMINGTON, N. C., May 27, 1904.

IT WAS a very pleasant surprise to the delegates of the diocesan Council of East Carolina, when they convened in St. James' Church, that the venerable Bishop of the Diocese, the beloved Bishop Watson, was present and that he opened the Council sessions. The only business transacted at the morning session was the effecting of a permanent organization by the election of a President and Secretary. By unanimous vote the present capable officials were reelected, the Rev. Nathaniel Harding of Washington becoming President and Rev. F. N. Skinner of Clinton, Secretary and Registrar. The Rev. L. L. Williams of Elizabeth City, was reappointed assistant Secretary.

Holy Communion was celebrated and the opening sermon was preached by the Rev. A. W. Seabrease, rector of St. Paul's Church, Wilmington.

The most important matter at the afternoon session was the reception of the Bishop's address, which was read to the Council by the Secretary. It began by saying that it has pleased God to spare him to meet once more in annual Council and he returns thanks to Him for the opportunity thus prolonged to serve the Diocese in His name.

In reporting his work during the past diocesan year the Bishop says he must first of all acknowledge with heartiest thanks his great indebtedness to his brethren in the episcopates of North and South Carolina, Virginia, and the Missionary Jurisdiction of Asheville for the aid they have so promptly and lovingly rendered him in the visitation of the Diocese.

He recalled the ineffectual attempt to elect a Bishop Coadjutor last fall, and now made a new request for such election, assigning to the Coadjutor, when duly elected and consecrated, "all the duties which pertain to the Bishop of the Diocese with the exception of the right to preside at any diocesan council when I may be able to do so and may be present. But this power is not to be understood as vacating my office or preventing me from confirming or other executive action when able to be present and officiate."

TO LIMIT CAUSES OF DIVORCE.

Incorporated in the Bishop's address was a letter from Bishop Cheshire of North Carolina, asking for aid in the effort to have the state legislature repeal all the amendments to the divorce law that have been adopted within the last twenty-five years and leaving adultery as the only ground on which absolute divorce can be obtained. Bishop Watson endorsed the sentiments expressed in the letter and the Council later took affirmative action on the matter by the appointment of a committee to cooperate with any similar committee which may be appointed by the Diocese of North Carolina or by any representative religious body in the consideration of this matter.

MISSIONARY SERVICE.

At night there was a special missionary service. The attendance was quite large and the addresses were very interesting and were listened to with close attention. The speakers were Rev. F.

H. T. Horsfield of Goldsboro, on "The Mission Spirit"; Mr. B. R. Huske of Fayetteville, on "The Layman's Opportunity," and Mr. Boyd of Clinton on "The Power of Sunday Schools."

ELECTION OF A BISHOP COADJUTOR.

The next day, on the fifth ballot by the clergy, and by a vote of 14 to 9, Dr. Robert Strange, rector of St. Paul's Church, Richmond, was elected Bishop Coadjutor, and by a unanimous vote of the delegates of the 29 parishes present, the nomination was at once confirmed and Dr. Strange was officially declared elected.

Dr. Strange is a native Wilmingtonian, being the son of the late Colonel Robert Strange, a distinguished lawyer of his day, and the grandson of the late Judge Robert Strange. Besides spending the earlier years of his life there, Dr. Strange also gave a large part of his ripe manhood as rector of St. James' parish.

Other nominees for the office were the Ven. Richard P. Williams,

Archdeacon of Washington, D.C., whose name was presented by the Rev. Dr. Drane; and the Rev. W. A. Guerry, chaplain of the University of the South, presented by the Rev. T. P. Noe. Dr. Strange was nominated by the Rev. T. M. N. George, and the nomination was seconded by the venerable Dr. Carmichael. On the five ballots of the clergy, 13 votes being held necessary to a choice, the vote stood as follows:

	1st	2nd	3d	4th	5th
Dr. Strange.....	11	12	12	12	14
Archd. Williams.....	4	1	—	—	—
Mr. Guerry.....	8	10	11	11	9

After unanimous ratification by the laity, a committee to notify the Bishop Coadjutor-elect, consisting of the Rev. Dr. Carmichael, Rev. T. M. N. George, and Messrs Geo. C. Royall, Wilson G. Lamb, and Clayton Giles, was appointed.

OTHER ELECTIONS.

The usual elections resulted as follows:

Standing Committee: Rev. Nathaniel Harding, Rev. James Carmichael, D.D., Rev. T. M. N. George, Colonel William L. De Rosset, Mr. George H. Roberts.

Deputies to General Convention: Rev. Nathaniel Harding, Rev. T. M. N. George, Rev. R. B. Drane, D.D., Rev. James Carmichael, D.D.; Messrs. Wilson G. Lamb, William Calder, B. R. Huske, and W. B. Shepard. Alternates: Rev. F. N. Skinner, Rev. I. W. Hughes, Rev. L. L. Williams, Rev. R. W. Hogue; Messrs. Clayton Giles and R. R. Cotten.

The Trustees of the Diocese remain the same as before, Bishop Watson, *ex officio*, Mr. William Calder and Mr. John W. Atkinson.

The Rev. I. W. Hughes made a motion, expressing in definite form the great love borne by the Council for its Bishop and conveying the gratification the members felt at his presence. This motion was adopted unanimously by rising vote.

The question of residence for the Bishop Coadjutor, Dr. Strange, who was elected by the Council at its Thursday morning session came up and was discussed by delegates. It was decided that the entire decision be left with Dr. Strange, and he may select any town in the Diocese. Instructions were given the finance committee that it rent a suitable residence for the Bishop wherever he decides to live.

NIGHT SESSION.

A large congregation gave evidence of the interest that is felt in the work of the University of the South at Sevanee and the addresses in behalf of that institution by three young alumni, members of the Council, were thoroughly enjoyed. The Rev. W. E. Cox spoke on "Relation of the University of the South to Dioceses in the South." Rev. T. P. Noe gave a short history of the founding and progress of the University, and Rev. R. W. Hogue spoke on the moral and social forces that are at work there.

It was voted "inexpedient at the present time" to join with the Diocese of California in asking the General Convention to permit the use of the Revised Version of the Bible.

Bishop Watson, the beloved father of the Diocese, again came into the Council just before adjournment and in a feeling manner expressed his love and esteem for all the delegates, and his great gratification at the work that has been accomplished during the sessions. He rejoiced that he was again able to be with the Council, and he prayed God's richest blessings on all the members and the important Christian work that they are doing.

KANSAS DIOCESAN CONVENTION

Only Routine Work Performed.

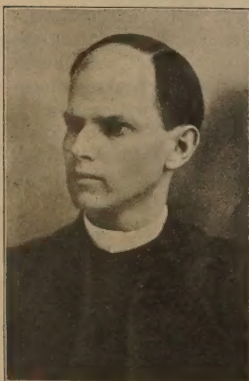
TOPEKA, KAN., May 28, 1904.

THE 45th annual Convention of the Diocese of Kansas assembled in the Grace Cathedral, Topeka, May 25th. The opening sermon was preached by the Rev. Albert Watkins of St. John's Memorial Church, Parsons, from the text, St. John vi. 29: "This is the work of God, that ye believe on Him whom He hath sent."

The Ven. C. B. Crawford was elected Secretary of the Convention, and he appointed the Rev. A. S. Freese as his assistant.

The Convention unanimously agreed to merge the Diocesan Aged and Infirm Clergy Fund in the General Clergy Relief Fund, and the Treasurer of the Diocese was directed to take the necessary steps for the accomplishment of that end, and was also made the custodian of all moneys for that fund, forwarding the same to the Secretary of the General Clergy Relief Fund. It was felt by all present that a greater interest would now be taken in providing for the aged and infirm clergy.

The report of the Standing Committee was read by its secretary, the Rev. Irving E. Baxter; and the resolutions previously published as a memorial to the late Rev. Archibald Beatty, D.D., for so many



REV. ROBERT STRANGE, D.D.

years the President of the Standing Committee, were ordered by the Convention to be inserted in the report, and printed in the Journal.

Mr. John N. Macomb, Treasurer of the Cathedral Chapter, the executive missionary organization of the Diocese, then read his report. After hearing the report, the Convention felt that a greater interest should be shown in diocesan missions, and unanimously voted to make every effort to raise a larger sum for this purpose the coming year.

At the evening session, after Evening Prayer, the Archdeacon read his report, which was followed by the Bishop's address.

THE BISHOP'S ADDRESS.

The Bishop welcomed the Convention "to the See City and your Pro-Cathedral, large enough for our Convention now, but too small for the congregations which worship in it. God grant that in a few years the initiative which has been taken may result in an inexpensive but commodious and impressive structure in which you may feel a commendable pride. Should such a fact be accomplished, as I believe it will, I shall hope to see every parish and mission represented in one way or another in the material structure. It is the avowed purpose of the Trustees of the corporation, to build only according to the money in hand for the purpose. Many prayers, many sacrifices, and possibly many years, may enter into its entire completion." He noted the very satisfactory growth of the Church within the Diocese.

In speaking of diocesan institutions, the Bishop regretted that there were not more generous responses to their needs. He spoke of the College of the Sisters of Bethany as "the only institution of the kind in Kansas" which is not helped by offerings from each congregation of the particular denomination to which it belongs, and whose ministers do not by requirement present the claims of their schools. We have one of the best girls' schools in the land. Our charges are at least one-half less than other schools of the same kind in the East. We have the Christian training, we have the home, we have the cultivation for all-round education of young women."

Speaking of the marriage of divorced persons, the Bishop said: "I will not marry any one in such case where the decree of the Court has not been adultery, which has legally freed the innocent party. It may be hard sometimes, but it is the only safe position in the face of our Canon on the subject and I advise it for my clergy. Thanks be to God many of the religious bodies are following our lead, and are now making this a matter of legislation in their executive bodies. If something is not done, and soon, by the whole body of Christian people, to influence the legislation of the States, we will be in a worse condition generally than is the state of Utah to-day."

MISSIONARY ADDRESS.

Following the Bishop's address, Chaplain H. P. Silver of the Thirtieth Infantry, U. S. A., delivered an address on the missionary work in the Philippines. He said that with the acquisition of territory tremendous problems had presented themselves, not only to the counsellors of the State but to the counsellors of the Church as well. As the State sent the flag, so the Church sent the Cross—her symbol of power. "The Roman Church has been in the Philippines for centuries. To her altars men are gathered. They have been baptized with the same Baptism, they believe in the same Lord whom we adore. We do not seek to disturb the faith of these people, but there are thousands and thousands who have never been touched by the religion of Christ. The Island of Luzon, for instance, has an immense population of people, small in stature, ignorant, and almost brutes. They have no religion. We should thank God we have such a man as Bishop Brent in the Philippines." He also spoke of Rev. Mr. Clapp, who is so remotely stationed that it took him three months to get his baggage from Manila. "Not only is this man a giant in stature," he said, "but a giant in missionary zeal as well. The Church of Rome has recalled her inferior men, and is sending out American Bishops and priests. It seemed that Ezekiel's vision was to be seen over again and the dry bones were to live."

On the second day, among other matters of interest was the reading of the report of Christ Hospital for the past year. This institution is doing a noble work in the Diocese. Seven hundred and fifty-four patients were cared for, 236 of these being full charity cases. It was felt that there is great need for a resident chaplain at the hospital, and steps were taken to make provision for one at an early day. We are also glad to report that a strong interest was manifested by the Convention in the College of the Sisters of Bethany, Topeka, and in St. John's Military School, Salina.

The officers of the Diocese elected for the coming year are as follows: Treasurer, Mr. D. W. Nellis, Topeka; Registrar, the Rev. De Lou Burke, Topeka; Standing Committee, the Very Rev. J. P. deB. Kaye, Topeka; Rev. Irving E. Baxter, Lawrence; Rev. William Reid Cross, Atchison; Rev. Frank N. Atkin, Leavenworth; Messrs. D. W. Nellis, Topeka; Mr. Geo. A. Rockwell, Junction City; Mr. J. M. Meade, Topeka; Mr. O. B. Harcastle, Emporia.

Deans of Convocation: Northeast, Rev. W. R. Cross; Southeast, Rev. John Bennett; Northwest, Rev. J. H. Lee; Southwest, Rev. J. D. Ritchey.

Deputies to General Convention: The Very Rev. J. P. deB. Kaye, Ven. Charles B. Crawford, Rev. William Reid Cross, Rev. Irving E. Baxter; Messrs. D. W. Nellis (Topeka), George A. Rockwell (Junction City), D. P. Blish (Atchison), W. E. Winner (Man-

hattan). Alternates: Rev. Messrs. J. D. Ritchey, John Bennett, R. C. Talbot, Jr., J. D. Krum, D.D.; Messrs. C. W. Goodlander (Fort Scott), J. N. Macomb, Jr. (Lawrence), T. B. Richardson (Wichita), D. W. Inverarity (Oskaloosa).

Delegates to the Sixth Missionary Conference, to be held in Omaha, Neb., in January, 1905: Clerical, the Very Rev. J. P. deB. Kaye, the Ven. C. B. Crawford, the Rev. J. D. Ritchey, the Rev. Albert Watkins. Lay, D. W. Nellis, F. E. Stimpson, D. P. Blish, J. M. Meade, F. M. Perkins.

The following resolution, presented by the Rev. Albert Watkins, was enthusiastically received and unanimously adopted:

"Resolved, That this Convention, to commemorate the tenth anniversary of the Bishop's consecration, pledges itself to remove all its indebtedness to the Bishop on or before the date of the next Convention; and that a committee of three is hereby appointed, viz., the Dean of the Cathedral, the Treasurer of the Diocese, and the Secretary of the Convention, to draw up suitable resolutions to commemorate the Bishop's tenth anniversary, and to take such steps as they may deem necessary for the payment of due tribute to him on that occasion."

OTHER GATHERINGS.

The Convention received an urgent invitation to meet in Lawrence in 1905, but in view of the projected observance of the Bishop's tenth anniversary it was voted to meet in the see city, Topeka.

During the Convention there were well attended and enthusiastic meetings of the Woman's Auxiliary, and also a convention of the Daughters of the King. The principal address at the meetings of the former was given by the Rev. J. D. Ritchey, of Wichita; and the Rev. T. B. Foster, of Grace Church, Kansas City, Mo., made a strong address at the principal meeting of the Daughters of the King on Tuesday evening, previous to the opening of the Convention.

At the meeting of the Diocesan Sunday School Institute a committee was appointed to examine the various Sunday School leaflets in use in the Church, and to recommend a system of Sunday School instruction to the next Convention. This action was taken looking toward the establishment of a uniformity of use in the Diocese.

The ladies of Grace Cathedral church entertained the delegates in a most hospitable manner, serving lunch at noon on each day of the Convention; and all enjoyed the entertainment at the Bishop's house, where a reception was given on the evening of the last day.

ONLY LOCAL MATTERS DISCUSSED IN MARYLAND.

BALTIMORE, MD., May 27, 1904.

HERE was little of general interest in the Convention of the Diocese of Maryland, held on Wednesday and Thursday, May 25th and 26th, in the parish house of St. Michael and All Angels' Church, Baltimore. The Holy Communion was celebrated by the rector, the Rev. John Gardner Murray, who has been elected recently to the Bishopric of Kentucky.

Mr. A. deRussy Sappington was re-elected Secretary, and the Bishop appointed the Rev. W. B. McPherson, assistant secretary.

THE BISHOP'S ADDRESS.

The Bishop then delivered his annual address, in which he called attention to the fact that owing to his thirteen weeks' illness and the request from several rectors to delay his visitation, the number confirmed during the past year was somewhat smaller than usual, but very far below what it ought to be or might be. Too little attention is given to announcing the intended visitation. He said that it is one of the ways of "Coming to Christ." When He gave that gracious call, "Come unto Me," it was not spoken to those who had never come at all, but to those who had begun to come, and were near enough to hear it, and to understand it. So, though the first coming be in Holy Baptism, there is another coming to Him, when in devout earnestness a soul takes up again and re-affirms the divine relation; and still another coming to Christ, when a soul first comes devoutly to Holy Communion, or comes back to it in penitence after a time of neglect and sinfulness.

GENERAL BUSINESS.

The Convention then proceeded with the hearings of reports. St. James' Church, Westernport, was admitted into union with the Convention. The new seal of the Diocese was reported to be finished and impressions were shown to the Convention.

A fire-proof vault was ordered to be procured for the Diocesan Library at a cost of about \$800. This library has the second most valuable collection of ecclesiastical and historical records in the United States.

By far the most interesting discussion of the first day was occasioned by the report of the Committee on Canons, which suggested a change in Article VI. of the Constitution so as to allow the Bishop the right to enter into debate at any time he might deem such debate conducive to the best interests of the Convention. The points for and against were earnestly argued for more than an hour. The Rev. Dr. Hodges, chairman of the Committee



SEAL OF THE DIOCESE OF MARYLAND.

on Canons, opened the discussion by explaining why he had not signed the resolutions offered. Those in favor of revision said the amendments were offered with a view to facilitating the business of the Convention, where much time was occasionally consumed in discussions, when the Bishop's views, if expressed earlier, might shed the light of probably superior knowledge on the matter and save all further talk. As the law now stands the Bishop may make a motion but may not enter into debate. He has, however, the privilege of expressing his views after the discussion is concluded and before the vote is taken. Those opposed to the revision considered it right and proper that the last word, since there always had to be someone to speak the last word, should be spoken by the one highest in authority and whose office necessitated the widest knowledge of all things pertaining to the Diocese.

At the end the Bishop spoke briefly in opposition to any revolution in Maryland Church law which had stood the test of more than one hundred years. The office of Bishop was that of the religious head of a body which recognized apostolic succession, which placed the Bishop as a Father in God to his people. He also felt it his duty, he said, to guard the dignity and authority of the office of Bishop for those who should succeed him, and he felt that the office would be in some way degraded should a Bishop's privilege be widened to debate, or curtailed so as to permit discussion after the Bishop's expression of opinion. The revision was lost by a vote of 48 to 70.

In the evening there was a missionary meeting in the church which was largely attended. Addresses were made by the Bishop, the Rev. W. H. H. Powers, and the Rev. E. B. Niver.

The work of the second day began by a discussion of the plan to increase the salaries of the clergy of the Diocese to \$850 and a rectory for a married priest, and \$750 for an unmarried one. This plan was proposed last year, but owing to lack of funds had not been carried out. A lower standard (\$100 less) was suggested and it was shown that \$1,500 would be required for this purpose, and that there was on hand about \$800. It was finally agreed that the money on hand should be immediately distributed, and it was unanimously voted to try once more to raise one-fifth more than the apportionment for diocesan missions to be used for the increase of salaries.

A resolution providing that the committee on missions be empowered to apportion to the parishes the sum which each might reasonably be expected to contribute, led to an involved discussion which was frequently interrupted by the reports of the tellers. The committee were finally empowered to "suggest" an amount which would enable the Diocese to meet its apportionment.

The recommendation to the Board in New York that the offerings of the Woman's Auxiliary and the Sunday School should be included by them in the various diocesan apportionments, after discussion, was laid on the table by a vote of 54 to 34.

THE ELECTIONS.

The elections resulted as follows:

Standing Committee: The Rev. J. Houston Eccleston, D.D., Rev. J. S. B. Hodges, D.D., Rev. William Meade Dame, D.D., Rev. Arthur Chilton Powell, Rev. William H. H. Powers, Rev. William Howard Falkner, and Rev. Peregrine Wroth.

Deputies to the General Convention: The Rev. J. Houston Eccleston, D.D., Rev. J. S. B. Hodges, S.T.D., Rev. Edwin B. Niver, and Rev. William M. Dame, D.D.; Messrs. Joseph Packard, J. Wirt Randall, I. Thomas Jones, and Bernard Carter.

Alternates: The Rev. Robert S. Coupland, Rev. Arthur Chilton Powell, Rev. Percy Foster Hall, and Rev. W. H. H. Powers; Messrs. Edward N. Rich, Daniel M. Thomas, H. Irvine Keyser, and Lloyd Lowndes.

It was agreed that the Convention of 1905 should be held in Emmanuel Church, Baltimore.

January 8th, 1905, being the twentieth anniversary of the Bishop's consecration, a resolution was adopted appointing the Rev. Dr. Eccleston, the Rev. Dr. Hodges, the Rev. E. B. Niver, Mr. Joseph Packard, and Mr. Daniel M. Thomas to arrange for properly celebrating the event.

A motion to acknowledge the communication from the Secretary of the Diocese of California asking the General Convention for permission to use the Revised Version in the Lessons of Morning and Evening Prayer was lost.

The Bishop and Mrs. Paret gave a reception in the evening to the Convention, an interesting feature of which was the exhibit of quaint and valuable volumes and records that are the property of the Diocese.

THE INDIAN PROBLEM IN OKLAHOMA AND INDIAN TERRITORY.

PAWNEE, OKLA., May 21, 1904.

THE chief business of the Convocation which met at Pawnee on the 20th, related to the serious problems that have arisen in connection with the condition of the Indian tribes, and, incidentally, the perplexities resulting therefrom in the work of the Church. On this subject the Bishop said:

"Our Indian work stands as a year ago. It can not be spoken

of hopefully. The allotted Indians as they are more and more mingled closely with the whites, become, I grieve to say, less open to religious influences, and so far as I can observe them, less thrifty and industrious. Most of our white people, I am sorry to say, think of them only as a useless and troublesome people, to be gotten out of the way, or as those out of whom something can be made, sometimes fairly, sometimes by playing upon the Indians' ignorance and thriftlessness. By talking with other missionaries, I find that they have formed much the same judgment. We are not prepared yet to stop trying to do something for them. But the Indians, not only the Cheyennes and Arapahoes, among whom we work; but all in like conditions, are a sad perplexity to all who would help them. They can get from leasing their lands and from their annuities and payments of other sorts, enough money to keep them, not in a clean and progressive state of life, but in indecent, hand-to-mouth idleness. Till our Christian training, or stern necessity, or both together, can teach the Indian to work for his living, dig, plow, plant, and reap, it is hopeless to do much for him. He has too much given to him now, or is too wealthy in his own right to be in most instances a self-respecting, self-supporting man. I do not blame him or condemn him. He is the creature, largely, of circumstances, though many of his faults are aggravated by the expensive and ill-directed kindness of the Government system, past and present, and by contact with greedy white men who take advantage of his childish thriftlessness, and sell him the liquor that is his destruction. That we shall find some way to save our Indians, or some of them, is my prayer and hope. But the way is not clear to my vision. To make our white people kinder, more just, more neighborly, less grasping, is undoubtedly the first thing to do. To that end we may all contribute our little share. What I say of the Oklahoma Indian is true of the most, not all. Some are industrious and sober, and will make good citizens, but they are few. May God show us how to help them!"

The committee to whom this section of the Bishop's address was referred, reported as follows:

"Your committee to whom was referred those portions of the Bishop's addresses of this year and of 1903, bearing upon the state of our work among the Indians, beg leave to report:

"That they believe as stated by the Bishop, that under government methods the management of allotted Indians, especially among Arapahoes and Cheyennes in these territories, is mistaken and wrong.

And further they believe, from facts presented by our Indian missionary, that the physical well-being of the Indian children is imperilled by the present Indian boarding school system.

"Further, your committee desires to express its entire confidence in our Indian missionary, the Rev. D. A. Sanford, and its sense of the gravity of the facts presented by him; it therefore offers the following resolution:

"Resolved, That the Bishop appoint a committee of two whose duty shall be to examine government methods of dealing with the Cheyennes and Arapahoes, and the Church's opportunity for further prosecution of work among them, and confer with Bishop Brooke in the matter, and report to the next Convocation.

"ARTHUR W. HIGBY,

"FRED. A. JUNY,

"SAMUEL G. WELLES."

The report of the committee was adopted by the Convocation, by a rising vote.

The business of the Convocation was largely routine. The first step was taken toward the formation of a Board of Trustees to hold the Funds and Property of the District. The financial condition of the District was found to be in excellent condition. The diocesan institution, All Saints' Hospital and Training School for Nurses at South McAlester, I. T., was reported as in a most flourishing condition. More patients than ever had been cared for in the past year, and several nurses graduated.

A resolution to endorse the memorial of the Diocese of California, petitioning the General Convention to allow the use of the Revised Version, was rejected by the Convocation.

In accordance with the wish of the Bishop, expressed in his address, that the Convocation take some action with regard to the communication from the Diocese of Milwaukee in reference to Courts of Appeal, a resolution was passed endorsing the action of the Diocese of Milwaukee, and favorable to the establishment of such courts.

The Standing Committee for the coming year is the Rev. Messrs. A. B. Nicholas of Guthrie and A. W. Higby of Oklahoma City, and Messrs. R. H. Alexander and J. C. Hughes, both of Oklahoma City. Delegates to the General Convention, Rev. A. B. Nicholas and Mr. D. I. Harvey; alternates, Rev. A. W. Higby and Mr. L. E. Lounsbury.

WOMAN'S AUXILIARY.

The Woman's Auxiliary were in session on the following day, when it had been hoped that the Bishop of Arkansas might be present, but in his absence Archdeacon Lloyd of that Diocese made the address, and preached the closing sermon in the evening.

THE FIRST WORD of a Christian is not "I know," but "I believe." He professes not a science, but a faith, and he accepts not a theory, but a creed.—Henry Wace.

HOPEFUL ASPECTS IN COLORADO

The Bishop Looks for Returning Prosperity in State and Church

DOES NOT INDOORSE REVISED BIBLE

TWO notable features ushered in the eighteenth annual Council of this Diocese, the opening of the Katherine Hallett Memorial Home for Nurses and the new wing of St. Luke's Hospital. The Home for Nurses is conservatively estimated at about the value of \$40,000 and is given by Judge Moses Hallett in memory of his wife. The speakers on the occasion were the Bishop (who also dedicated the Home with appropriate devotions), the Very Rev. H. Martyn Hart, Dr. Hitching, and Mr. Crocker. The other feature was the annual meeting of the Brotherhood of St. Andrew, held in St. Mark's Church in the evening of the same day, Tuesday, May 31st, when Dr. Canby read a finely written and deeply devotional paper on "Intercession," followed by the Bishop's timely and helpful words to the Brotherhood on "Devotion."

OPENING SERVICE.

On Wednesday morning, the first day of the Council, the Holy Communion was celebrated by the Bishop in St. Mark's Church. The sermon was preached by the Rev. E. A. Sibbald, rector of St. John's Church, Boulder. At the close of this service the Council was formally organized, and the Rev. E. L. Eustis was unanimously re-elected Secretary of the Council.

THE BISHOP'S ADDRESS.

The Bishop spoke most hopefully of diocesan work in spite of financial discouragements which at the present time attend things in general in the state of Colorado. He asked for help in the rebuilding of the Cathedral, in the diocesan missionary work, in increasing the livings of the clergy, in paying debts on Wolfe Hall and on St. Luke's Hospital, in increased gifts for general missions, and for the education of young men seeking holy orders.

"The Church of Colorado," he said, "is going to give far more than it has ever given. Already in the past year its Board of Missions has received and disbursed more than it has ever had in any year. Already at least a dozen clerical salaries have been increased in two years. A state that has not a chime of bells is to have three chimps all at once—one in St. John's Cathedral, one in St. John's Church in Boulder, and one in the Chapel of Our Merciful Saviour at the Home. The hospital is enriched by a munificent benefaction of many thousands. The Home has a net increase in the value of its property of \$120,000 in the past year. If in a year of much financial difficulty we have such progress to record, what shall we not be able to tell you in other brighter years to come!"

He asked the Diocese to remember the 25th anniversary of the Dean of the Cathedral, which will occur at the coming Michaelmas. He commemorated the departed within and without the Diocese, and gave an extended account of improvements and progress in the parishes, missions, and institutions of the Diocese.

"We need money," he said, "to carry on our multifarious work. We would teach the people that it is a duty they owe to God—to themselves—to the Church of Christ and to their country to give righteously, systematically, regularly. Is it not time when the heads of the Church should unite in condemning the spirit of undue luxury, greed, money-loving, and illegitimate methods of gaining wealth, which has become after the spirit of unfaith, the chief curse of our time and country?"

He commended the building of Cathedrals, the General Clergy Relief Fund, the District Missionary Conferences, the Girls' Friendly Society, the general and diocesan missionary work, and that of the diocesan institutions. Of especial importance, too, were his remarks on the Divine Scriptures, of which he spoke as follows:

"I am moved to say a few solemn words to my clergy and people about the duty of reverence towards the Divine Scriptures. We have come to a point in our religious history of many centuries, for the first time, I believe, when the ridicule and disparagement of God's word, which heathens and infidels were used to employ, have been freely exercised by persons vowed to defend and venerate. We have lived to hear from the lips of some ministers of the Word such expressions as puerile, disgusting, revolting, blasphemous, applied to portions of Holy Writ, and we have waited to see what the Church has to say to such persons. I have no word to say against legitimate criticism nor against an honest investigation of the books of Holy Scripture. I am not a blind advocate of one theory of inspiration as against another; but we have to remember that there is a fact and a doctrine of Inspiration, which Scripture itself affirms and which the Church has always taught. Whatever method people outside of the Church may adopt in approaching the Holy Scriptures must be left to them, but a member of the Church can approach them only from the side of a belief in the fact of their inspiration. As Christ our Lord is Divine, before He becomes Human, so His Sacred Word is eternally true before it clothes itself with a human language—and the Divine is vaster and deeper and more important than the human.

"The Author of Scripture is greater than the editors of Scriptures, the Son of God teaching by His Spirit is more august than His prophets and apostles, who speak the thing which he reveals. It is irreverent therefore to approach the Scriptures merely on the

human side. It is to court blindness in their interpretations. It is to find one's self walking in a dark place without a lamp, and stumbling on the stones without a staff. I doubt if anyone fails greatly in discovering the true light which Holy Scripture has to reveal who makes it a point to read it in a spirit of devotion. Indeed I believe that the devotional study of the Bible is a sure antidote to a loss of faith in veritable inspiration. Side by side with our study of language and our comparison of documents and our investigation of sources must be our reverent use of its glorious lessons. Holy Scriptures are worthy to be read on our knees. How fearful then must it be to cast scorn and derision upon them! To a mind like Bishop Christopher Wordsworth's or Bishop Ellicott's or Bishop Westcott's, their less interesting and more prosaic portions glow with Divine brightness and pulsate with Divine significances, and in their Psalms and Gospel pages are heard the melody of heaven. Let us not be led away by an irreverent method of dealing with our wondrous inheritance. Let us cherish the unmutated message of our Lord to His people; and as we fare forward on our pilgrim path to meet Him at His appearing and His Kingdom, let us meditate upon His Holy teachings day and night. For the Word of the Lord endureth forever, and this is the Word which by the Gospel is preached unto you."

MISSIONARY MEETING.

In the evening the annual Missionary Meeting was held in St. Mark's Church, when addresses were made by the Bishop, Mr. A. D. Parker, and Dean Hart.

THE REVISED BIBLE NOT WANTED.

Next morning the Council convened at Wolfe Hall. A communication from the Diocese of California was read by the Secretary of the Council, asking that the Diocese of Colorado join in petitioning the General Convention to permit the use of the Revised Version of the Bible in the public services of the Church. The committee appointed to consider this matter reported that in its opinion it was inexpedient to join in this movement at this time. The consensus of opinion was that there were too many changes, many of them trivial and some for the worse, in the Revised Version.

A commission, of which Mr. A. D. Parker is the chairman, was appointed to revise the Diocesan Canons. The Rev. J. H. Houghton, rector of St. Mark's, Denver, introduced a resolution commending the successful and energetic work of Archdeacon Bywater. The Bishop heartily endorsed this resolution and spoke hopefully of the growth and prosperity of the missionary work in the Diocese.

THE ELECTIONS.

The Standing Committee of last year was re-elected: Rev. Charles H. Marshall, Very Rev. H. Martyn Hart, D.D., Rev. Benjamin Brewster, Mr. A. D. Parker, Mr. W. H. Smiley, and Mr. A. A. Bowhay.

Deputies to the General Convention: The Rev. Charles H. Marshall, Very Rev. H. Martyn Hart, D.D., Rev. John Wallis Ohl; Messrs. A. D. Parker, F. A. Ellis, Sr., J. H. Denison (Denver), and Mr. A. S. Cuthbertson (Pueblo).

Provisional Deputies were elected as follows: Rev. E. W. Sibbald, Rev. V. O. Penley, Rev. H. R. A. O'Malley, and Rev. B. W. Bonell; Messrs. Charles Rutter, S. D. Trimble, G. F. Shelby, and A. A. Bowhay (Denver).

Five clerical and five lay delegates were elected to the Missionary Conference to be held in Omaha. They are the Ven. Maurice J. Bywater, Rev. John H. Houghton, Rev. E. M. Hardcastle, M.D., Very Rev. H. Martyn Hart, D.D., and Rev. H. R. A. O'Malley. The lay delegates to the Omaha Missionary Conference are: Dr. Geo. E. Brown (Denver), Mr. G. F. Shelby (Denver), Mr. Lyman Robison (Cañon City), and Mr. F. A. Ellis, Jr. (Denver).

Referring to parts of the Bishop's address on which he drew attention to the honorable and lengthy period of service of some of the senior clergy, committees were appointed to take action on the 30th anniversary of the Rev. Charles H. Marshall's ministry, and to arrange a fitting observance of Dean Hart's 25th anniversary of his ministerial life in Denver.

The Council was largely attended, nearly all of the clergy and most of the lay delegates being present. It was an enthusiastic and hopeful Council. It closed with a most delightful reception tendered by the Bishop and Mrs. Olmsted to the Clerical and Lay Delegates and their ladies at Wolfe Hall on the evening of the last day of the Council.

Down from the dark ages comes the story—if memory is true to its charge—of an expert blacksmith, who was such a master of his trade, and withal so proud of his skill, that he often boasted no man could break a chain made by him. In time the blacksmith himself was imprisoned and manacled. With the hope that he might make his escape, he examined the chain to see if it was possible to break it, when, to his horror, he discovered that the chain was one made by his own hands, which no living man could break, himself included. The chain forged by his own hands made the blacksmith a helpless, hopeless prisoner in that vile dungeon. Is it not the same with us? We are forging a chain we cannot break. Every bad habit becomes a link in the chain, which will bind, in hopeless slavery, the soul that makes it. Acts form habits. Let your acts be beautiful and Christ-like, and your habits will be likewise.—*Paul S. Biggs Shipley.*

ALL QUIET IN WESTERN MICHIGAN.

GRAND RAPIDS, MICH., June 2, 1904.

BEFORE the Convention opened, there was, on Tuesday evening, a missionary meeting in Grace Church which was addressed by the Rev. William Dudley Powers, D.D., who faulted the Church for not kneading the leaven throughout the measure of meal. Money, men, time, effort, is concentrated upon the center of Christendom, and the great world lying in wickedness is almost untouched.

The Lord will not continue to bless a parish or an individual that gives only what can be spared. The world is dying for want of bread and cannot be satisfied with crumbs. The music at this service as well as that on Wednesday morning was of a very high order.

The Bishop's address, delivered Wednesday morning, was a call to liberality and greater devotion. He urged upon the clergy the importance of seeking among their parishioners for candidates for Holy Orders, and preaching upon the subject every year.

The Bishop looks with apprehension upon the growing laxity in regard to doctrine and ritual, and believes that the Church tolerating the preaching and teaching of another Gospel by her ministers and countenancing disloyalty at her altars, can have neither the respect of men nor the blessing of God. "Already," he says, "this toleration is bringing loss of members and influence upon this Church, arresting her growth."

The severe winter has interfered somewhat with the instruction of candidates, the number of confirmations being 358 for the year.

Acting on a suggestion of the Bishop, the Convention authorized the employment of a financial agent by the committee for the increase of the episcopate fund. The matter of merging the diocesan fund for aged and infirm clergy with the funds of the Society for General Clergy Relief was re-committed, to be acted upon at the next Convention.

The Bishop and daughters entertained the delegates and their friends at the episcopal residence Tuesday evening.

THE ELECTIONS.

On Wednesday afternoon the usual elections took place, the Rev. Dr. Rippey retiring from the Secretaryship by reason of non-residence, after long and faithful service.

Secretary of the Convention, the Rev. Chas. Donohue; Ass't Secretary, the Rev. J. W. Armstrong; Treasurer, Mr. Edward H. Hunt; Registrar, the Rev. A. E. Wells; Chancellor, Mr. Jacob Klein-hans.

Standing Committee: The Rev. J. N. McCormick, D.D., Rev. Roger H. Peters, Rev. R. H. F. Gairdner, Rev. William Lucas; Messrs. J. D. Burns, Jacob Klein-hans, W. J. Stuart.

Deputies to General Convention: Rev. Messrs. J. N. McCormick, D.D., R. H. Peters, William Lucas, R. H. F. Gairdner; Messrs. F. A. Gorham, Jacob Klein-hans, Thomas Hume, J. D. Burns.

Provisional Deputies: Rev. Messrs. W. P. Law, C. T. Stout, W. H. Osborne, C. J. DeCoux; Messrs. George Lovelace, W. J. Latimer, Frank Clark, W. R. Shelby.

After the adjournment of Convention the Standing Committee organized by the election of the Rev. J. N. McCormick, D.D., President, and R. H. F. Gairdner, Secretary. The Board of Missions elected the Rev. Wm. Lucas, Secretary, and Mr. C. R. Wilkes, Treasurer. The Rev. C. T. Stout was elected to fill a vacancy in the Court of Appeals.

MISSIONARY MEETING.

On Wednesday evening a missionary meeting was held in St. Mark's parish house. The Secretary alluded to some signs of progress in the Diocese and the Board recommended that the Bishop appoint officers in case of organized missions failing to elect at Easter. After the Treasurer's report the Rev. Chas. T. Stout gave an address on Missions in the Grand Rapids Convocation, making suggestions for future work, and the Rev. Dr. McCormick dealt with practical questions, pleading for enlargement of the work and for the adoption of new methods.

A report from the Woman's Auxiliary showed some \$2,000 in money and box values raised during the past year.

A report from the principal of Akeley Institute showed a prosperous year. A summer school for "coaching" will be opened this year.

GENERAL MEMORIALS.

Resolutions favoring the California memorial, relative to the permissive use of the Revised Version, and also the Milwaukee memorial, relative to Courts of Appeal, were adopted.

A vote of thanks to the Rev. J. N. Rippey, M.D., recognizing his careful and painstaking labors as Secretary, was passed unanimously.

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

LOVE'S SECRET is to be always doing things for God, and not to mind because they are such very little ones.—F. W. Faber.

FOND DU LAC COUNCIL LISTENS TO BISHOP'S ADDRESS.

FOND DU LAC, WIS., June 7, 1904.

THE Diocese of Fond du Lac invariably holds a one-day session, and in that way draws to its gathering probably a greater proportion of lay deputies than is found in any other rural Diocese in the country. The Council which gathered on Tuesday of the present week, June 7th, was no exception, and both clerical and lay orders were well represented when the solemn celebration of the Holy Eucharist was offered at 9 o'clock. As usual there was no sermon.

THE BISHOP'S ADDRESS.

The Bishop's address, which was given after the conclusion of the service, commenced with an appreciative memorial note of the late Presiding Bishop, "whose last act," he said, "was to give me a letter bearing his own greetings and commending me to his Eminence, the Most Rev. Antonius, Archbishop and Metropolitan of St. Petersburg." He noted also the great intellectual and spiritual strength of the late Dr. Jewell of his own Diocese. He recalled that, with a clergy list of fifty, the entire work of the Diocese, including the expense of Bishops, clergy, choirs, sextons, fuel, and all running expenses, is all maintained with a total amount raised within the Diocese of only \$35,000, not so much as many single parishes raise in the East, only a fraction of what the largest do. This he declared to be an object lesson of the self-sacrifice inspired by the Catholic Faith. He asked for assistance in the endowment of the episcopate.

As he had been relieved of the work of diocesan visitation by his Coadjutor, he had given much labor to the production of suitable literature for carrying forward the work of the Kingdom of God on earth. The series of *Fond du Lac Tracts*, he said, has been well received, the first of them having obtained a circulation of 30,000. He was now engaged in the preparation of a work of some size, to be issued in the autumn with the title *Christian and Catholic*. Perhaps the most important part of his address was the story of his travel through Russia, concerning which he spoke as follows:

"We visited at St. Petersburg, and were entertained at the Troitsa Monastery by the courtesy of his Eminence, Archbishop Vladimir, Metropolitan of Moscow, who made us his honored guests at the celebrated Chudoff Monastery, within the Kremlin.

"We attended many services, where we were received with all the respectful recognition belonging to our episcopal order. During our stay we had many opportunities given for conference with the Russian theologians, and our reception at the Academy at St. Petersburg by the professors and students, was full of Christian recognition and expressed desire for a better understanding and closer communion between our Churches. What struck us most forcibly was the great spirit of charity which animated them and expressed itself in their Liturgy. One could but be impressed that here was a Liturgy which had been preserved with comparatively little variation from earliest times. It was rich with the teaching of the Eastern fathers, Chrysostom and Basil, full of Christian symbolism and the spirit of the Apostles.

"The East presents a spectacle of Churches which have not passed through the centralizing effects of feudalism, or the rationalistic speculations of scholasticism. Conservatism, as you know, is the dominant controlling influence in the East. They have preserved the ancient Church worship which is full of ceremonial and of inspiring devotion. Their Lord's Day service begins on Saturday night, and on Saturday the churches which we attended were always very full, the larger portion of the congregation in all instances consisting of men. In one church, that of St. Saviour, in Moscow, which was built to commemorate the national deliverance from Napoleon, we saw on a Sunday morning a congregation of over ten thousand people.

"The Orthodox Church holds with great tenacity the Faith as expressed by the undivided Church and in the seven Ecumenical Councils. In practice they give, like ourselves, the Blessed Sacrament in both kinds. The parochial clergy are married. They pray as we do, and as our Lord did, for the departed, but reject Rome's theories of Purgatory and indulgences. They hold firmly the doctrine of the Real Presence of Christ's Body and Blood in the Holy Eucharist, as occasioned by the priest's consecration and the invocation of the Holy Ghost. They do not hold what our Article condemns as the 'Romish Doctrine of Transubstantiation,' which postulates the destruction of the elements. Stating what we believe to be the right interpretation of our Catechism and Articles to the Metropolitan of St. Petersburg, he said our doctrine was the same as their own. They invoke in their services the prayers of the saints. They do this in the firm conviction that the Church living, and departed 'but one communion makes.' It is all to them: one spiritual body, engaged in one great act of service and worship to Almighty God. It is the Holy Ghost that binds the members of the Church together and fills them with love. Love being an active virtue, it must manifest itself to all members of the body, and so they pray for those who are gone and ask their prayers for themselves. The difficulty which our rationalizing Western mind raises—How can they hear our prayers?—does not trouble their devout minds. It is not as if they were in the flesh, a question of how they can hear, but being in the spirit and united in God, how they may know. If not by the ministration of angels, by the revelation of God they may easily be made

acquainted with our desires. Unlike, however, the Roman Church, they not only ask the saints to intercede for them, but knowing that the saints in whatever state they may be need God's sustaining care, they make their supplication for them. They in their liturgy say: 'We offer to thee this rational worship for these that are in faith deceased. Forefathers, fathers, patriarchs, apostles, preachers, evangelists, martyrs, confessors, continent ones, and every righteous spirit in faith made perfect, especially our holy, undefiled, exceedingly blessed glorious Lady, *Theotokos* and very Virgin Mary.'

"In Russia there are 100,000,000 belonging to the Orthodox Faith, and many millions more connected with the Eastern Church under the Metropolitans of Constantinople, Antioch, Alexandria, and Jerusalem, and the Holy Governing Synod of Greece.

"Is it too much to hope that, in time to come, fuller Christian fellowship will be established between us, and intercommunion allowed between the several Churches where the opportunity of obtaining the Holy Sacrament in their own Church cannot be had?

"One difference which has kept the East and West apart has been the insertion within the Nicene Creed of the words, 'And the Son.' This is not a part of the original Nicene Creed, but became accepted in the West largely through the authority of the Pope. 'If,' the Eastern says, 'we admit the right of the Pope to add to the creed in one matter, why should we not in others?' They cannot, therefore, consistently alter the position they have taken.

"It is for us to say what we should do in the promotion of union. It has been suggested in England, that an insertion of a note of the Prayer Book should be made saying that these words were not part of the Creed, or we might act in a more straightforward manner and strike them out."

He noted the gain to the Diocese in the removal of the mother house of the Sisters of the Holy Nativity to Fond du Lac. "One of the greatest proofs of the continuity of the Anglican Communion and its preservation of the Catholic Faith and Sacraments," he said, "has been the revival in the last century of what is technically called the religious life . . . A few years ago we find that there were over two thousand professed religious or novices in the Anglican Church, and with a value of property estimated in England at seven hundred thousand, and an income from various sources exceeding 90,000 pounds. In America we have, thanks be to God, to notice the dedication of the Monastery of the Holy Cross Fathers at West Park, New York, and of the magnificent Convent of St. Mary's Sisters, our largest community, at Peekskill. There are now three orders of priests, fourteen communities of sisters, and three institutions of deaconesses.

"We only mention this to show how firm a footing the religious life has obtained, and how essential a branch of the church work it has become. It is said that there are more sisters in the English Church to-day than there were at the time of the Reformation. Its real strength lies, of course, in the entire consecration of its members to Christ and His Church." He traced briefly the history of the religious life in the Church and its restoration in the Anglican Communion, saying also:

"May we not ask [the parochial clergy] to preach at least one sermon a year on Vocation and a 'Sister's Life'? Very little is understood concerning it. Instead of objecting, as parents sometimes do, to their daughters entering a sisterhood, they should be taught to realize that it is the very highest of privileges to give a child as a priest or a sister to God. By calling one of their own children, God gives the highest honor He can bestow upon them. When God puts the desire for self-consecration into a child's heart it is one proof that God is calling that person into His service. But it always is a call to the parents as well as to the child. It is the call to one to come, and to the other to let go, and if the call is responded to by each, each hereafter will have part in the reward.

"In the coming autumn the General Convention meets. We would suggest that the Council, in view of questions that will be presented, re-affirm its former resolutions, which have embodied the opinions of this Diocese from its beginning, and that it recommend the adoption of the Provincial System, the removal of such wording in our present canon on Marriage as will bring it into conformity with the Book of Common Prayer, and such a correction in the title page of the Prayer Book as will bring the name of the Church in agreement with our profession in the Creed."

He pressed upon the laity the duty of an earnest and careful study of their Church and its doctrines as embodied in the Prayer Book. He urged them to read carefully such books as Westcott's *Catholic Principles* and Wakeman's or other standard History of the English Church. He concluded with a careful setting forth of the doctrine of the Incarnation as taught by the Church Catholic, which fact and which doctrine is, he declared, "the fundamental truth of Christianity." The importance of the maintenance of this doctrine inviolate was, in his judgment, the primary duty of the clergy.

The address of the Bishop Coadjutor was given later, and was followed by the transaction of business, which will be reported in these pages next week.

COURAGE consists, not in blindly overlooking danger, but in seeing it and conquering it.—*Jean Paul Richter*.

CANONICAL REVISION EFFECTED IN DELAWARE.

A BUSY Convention was that which met in St. Luke's Church, Seaford, on Wednesday, June 1st. On the previous evening, according to the custom of the Diocese, a missionary service was held, addresses being delivered by the Rev. Charles Holland Kidder, on "General Missions with Particular Reference to Diocesan Missions" and by the Rev. Arthur E. Whatham on "Diocesan Missions."

The Bishop celebrated the Holy Eucharist at the Convention service, and the sermon was preached by the Rev. Alexander M. Rich.

THE BISHOP'S ADDRESS.

The Bishop, in his address, which was read at the afternoon session, called attention to the annual convention of the Brotherhood of St. Andrew, to be held in Philadelphia, and expressed his entire sympathy with both the objects and the methods of this order. He expressed his gratification at the formation in Wilmington of a chapter of the Church Association for the Interests of Labor, "an association which seeks to promote, upon the principles of the Incarnation, better relations between the employer and the employed." Taking the ground that a permanent and thorough improvement could be effected only upon these principles of the Incarnation, and that evils of every kind prevail only as Christianity is ignored or disallowed, he cited the recent case of a man who was ready to make great sacrifices to enter the ministry of the Church of England, devoid of belief, in the Virgin Birth and the Incarnation of our Lord "as a piece of historical fact."

After a vigorous protest against "a cowardly and traitorous toleration of that which is contrary to God's truth," the Bishop continued: "Let us not mistake such toleration for that charity which can have no fellowship with aught that is untrue. To maintain the Catholic Faith—the Faith once delivered to the saints—may subject us to the charge of narrow-mindedness, even of bigotry, and we might find it easier, in the garb of a twentieth century preacher of liberty and independence, to gain applause and notoriety, however so superficial and transitory. But it were worth a whole lifetime of unswerving loyalty to the Faith to die without having given the enemies of Christ an opportunity to blaspheme. Loyalty is perfectly consistent with charity. St. John would not stay in the bath with Cerinthus; but no one, after his Master, was so much the Apostle of Love. We do not want to cultivate the polemical spirit, but the eirenical. When men ask us why we combat their errors so stoutly, we can honestly answer, because of love. We love Christ and, therefore, cannot suffer His truth to fail, or His honor and interests to be in any manner assailed. We love men, likewise, and we cannot endure the thought of their imperilling their salvation through unbelief or misbelief."

Alluding to the coming General Convention, Bishop Coleman said:

"While not questioning the importance of other subjects that may receive its attention, the one about which many of us feel the most concern is that which relates to marriage and divorce. The three years which have intervened since the last General Convention have only served, by their melancholy records, to emphasize the utter necessity of making the law of the Church agree with the solemn language of the Prayer Book as to the indissolubility, save by death alone, of the marriage vow.

"All exceptions in favor of divorce, even the one now allowed by our canons, are but so many open doors for collusion, guile, and lies. The Church must protect herself and the State from the manifold evils which are now made possible."

He then referred to the growing unanimity among the ministers who follow not with us, saying:

"To some of those ministers we are largely indebted for valuable aid in informing and guiding the people at large as to this vital matter. A prominent Presbyterian divine lately declared, with much significance and pertinence: 'As between a system that allows a man to have three or four ex-wives, or a woman to have three or four ex-husbands, and a system that permits a man to have his plural wives all at once, there is but little to choose.'

"The unanimity to which I have alluded is not only very hopeful as to future legislation and discipline among the people generally as to this particular subject, but it also promises so well toward agreement in regard to other vital affairs, that those of us who are especially interested in the cause of Church Unity, feel most thankful for its gracious influence. We feel that we are, in the providence of God, getting nearer, by at least one good step, to the day of reunited Christendom, for whose speedy advent we should never fail to pray. Even the intolerable evil now under view may be overruled by Him to the removal, in part at least, of the evil dissensions which, unhappily, interfere so seriously with the fulfillment of this prayer, the prayer of Christ Himself, that all His disciples may be one. This is the labor union to which we can, with a clear conscience, invite all who call upon His Name; a union where we shall surely find ourselves to be workers together with God."

REVISION OF CONSTITUTION AND CANONS.

No synodical action was taken with regard to this, or any other part of the address, on account of the arduous task before the Convention of the revision of the whole body of fundamental law—the Constitution and Canons of the Diocese. Faithful work was done by

the committee to which this matter had been referred, by last year's Convention, especially by Judge Bradford, who brought to the task the resources of a well-trained legal mind and of a master of English. He took charge for the Committee of the work of final revision, and it was largely owing to his great ability and unflagging industry that this task was carried to its completion during this session of a single day.

The California resolutions, asking for action as to the Revised Version were received, but no action was taken.

THE ELECTIONS.

Elections were as follows: Standing Committee: Rev. Messrs. Kensey J. Hammond, John S. Bunting, B.D., Wm. J. Wilkie; the Hon. E. G. Bradford, Mr. S. M. Curtis.

Treasurer, Joseph Swift.

Registrar, the Rev. Martin V. Dunlap.

Deputies to General Convention: Rev. Messrs. Geo. C. Hall, D.D., J. Leighton McKim, Wm. I. Wilkie, Wm. J. Hamilton; Messrs. E. G. Bradford, George A. Elliott, S. M. Curtis, W. H. Boyce.

Supplemental Delegates: The Rev. Messrs. Kensey J. Hammond, Alexander M. Rich, G. V. Gilreath, H. G. England; Capt. James J. Ross, Dr. R. Y. Watson, Messrs. Merritt N. Willits, W. E. Waters.

INTERESTING SESSION IN SOUTHERN VIRGINIA.

THE thirteenth annual Council of the Diocese of Southern Virginia convened in Grace Church, Petersburg, Virginia, Tuesday, May 31st, 1904, at 10 A. M.

Divine service was said, and the Council sermon preached by the Rev. W. H. Milton, of Roanoke, from the text, "Let all things be done decently and in order." The Holy Communion was administered by the Bishop, assisted by the Rev. F. G. Scott, acting rector of the church.

After Divine service the regular standing committees were appointed and the Council adjourned until 8:15 P. M., when a service was held, and address made in behalf of diocesan missions.

THE BISHOP'S ADDRESS.

The Bishop declared it to be a matter of congratulation that no deaths had occurred among the clergy since the last council. He paid a beautiful tribute to the memory of Major Mann Page, a distinguished layman, whose sudden death occurred a few days ago in Richmond. The Bishop expressed the earnest desire for the election of a missionary for special work in the western portion of the Diocese. He discussed at some length and in earnest manner the status of the Negro and the question of his religious and moral education. He emphatically declared that a good, rational, and Christian education will prove the most powerful of all influences in the elevation of the African race.

The Bishop discussed the subject of foreign missions—the work that has been done and is yet to be done in this great field. The progress of the Christian work in the foreign fields and the spread of its truths are not to be measured in the results accomplished.

STANDING COMMITTEE.

The election of a Standing Committee resulted as follows:

Clerical—Rev. R. J. McBryde, D.D., Rev. John J. Lloyd, D.D., Rev. Dallas Tucker. Lay—S. P. Craighill, M. P. Burks, Wm. Minegoode.

JOINT INVITATION TO GENERAL CONVENTION.

Mr. W. W. Old offered a resolution, which was adopted, declaring that this Council unite with the Council of the Diocese of Virginia in extending an invitation to the General Convention, which meets in Boston in October next, to hold its session in the city of Richmond in 1907, and requesting the delegates to the Convention from this Council to coöperate with the delegates from the Diocese of Virginia in extending the invitation.

The meeting of the General Convention in Richmond in 1907, it is declared, will be most opportune in connection with the tercentennial celebration of the settlement at Jamestown, within the borders of this Diocese, where the Church of England was first planted on American soil.

OTHER ELECTIONS.

The following deputies to General Convention were elected: Clerical—The Rev. J. J. Lloyd, D.D., Lynchburg; the Rev. B. D. Tucker, D.D., Norfolk; the Rev. C. E. Grammer, D.D., Norfolk; the Rev. R. J. McBryde, D.D., Lexington. Lay Deputies—W. W. Old, Norfolk; Colonel R. E. Withers, Wytheville; Judge E. W. Saunders, Rocky Mount, and George W. B. Martin of Norfolk.

Alternate Deputies: Clerical—The Rev. O. S. Bunting, D.D., the Rev. M. P. Logan, D.D., the Rev. C. B. Bryan, the Rev. C. O. Pruden. Lay—Judge S. G. Whittle, T. C. Elder, Jacob Heffelfinger, J. R. McBride.

GENERAL TOPICS.

The proposed amendments to the General Constitution and Canons were submitted and discussed. The Council, however, refused to instruct the delegates upon any one of the proposed alterations.

On motion of the Rev. Carl Grammer, D.D., the Council respectfully petitions the General Convention that such action be

taken by the said General Convention as to permit the use of the Revised Version of the Holy Scriptures in the public service in the lectionary.

TO COPY OLD RECORDS.

The Council, upon motion of the Rev. W. A. R. Goodwin, determined to enter upon the work of collecting, transcribing, and publishing the old parish registers and vestry books of the Colonial period of our Church, and a committee was appointed to undertake the work, and funds were appropriated for the purpose.

REPORT AND PROTEST FROM COLORED CONVOCATION.

A very interesting report was read at the afternoon session from Archdeacon Russell of the Colored Convocation of the Diocese, showing remarkable and encouraging results. It was stated that the Colored Convocation was strongly opposed to the election at present of a colored Bishop to have jurisdiction over the colored people, believing that this would result in serious injury to the work among the colored people in the South. An interesting report was made of the splendid work being done at St. Paul's Industrial School at Lawrenceville, and at the Bishop Payne Divinity School at Petersburg. These schools have the cordial endorsement of the Council of the Diocese and are in need of and deserve the support of the Church.

OTHER MATTERS.

Upon motion of the committee on Sunday Schools a diocesan commission on Sunday Schools was created and \$50 appropriated for their use in prosecuting their work. The Rev. James Owens of St. Paul's, Lynchburg, was appointed chairman.

On Thursday evening the church was crowded with people who had come to worship, and to hear of the work of the Church's mission presented by the Rev. Dr. Arthur S. Lloyd, Secretary of the Board, and the Rt. Rev. Dr. Kinsolving, Bishop of Brazil. The addresses produced a profound impression, and will without doubt deepen and broaden the missionary spirit in the Diocese.

WOMAN'S AUXILIARY.

Next day the diocesan Branch of the Woman's Auxiliary was in session, with a very large attendance. The services were begun by the Holy Communion, administered by the Bishop. Dr. Lloyd and Miss Emery from the general offices of the Church Missions House, spoke to the Auxiliary.

NOT THE PROTESTANT EPISCOPAL CHURCH IN NORTH DAKOTA.

THE Convocation which was destined to drop the polemic name of the Church from the District constitution, assembled at the Cathedral in Fargo, May 27th. The Rev. J. K. Burleson of Grand Forks was elected Secretary. After the usual routine of organization the Bishop delivered his address. The record of the year showed a steady advance throughout the District along all lines of Church work. Speaking of re-marriage after divorce, Bishop Mann ranged himself against the re-marriage, by any clergyman of the Church, of any person having a divorced husband or wife living, regardless of the cause for which divorce had been granted.

When the address was concluded the Bishop offered the customary noon-day prayers for Missions.

At three o'clock the proposed Constitution and Canons became the order of the day. The report of the special committee on this subject was adopted with but little alteration. One of the changes made in the report as submitted, was the omission of the words "Protestant Episcopal" from the Constitution—a measure which was passed by a majority of one.

An open meeting of the North Dakota Clericus (of which the Rev. Dr. Beede of Rolla had just been elected President), was held at eight o'clock. The subject of parochial missions was discussed, and then Mr. John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society, made the chief address of the evening.

The report of the committee on Indian Affairs, presented next day, showed an appreciable progress in the work, and satisfactory conditions on all the Reservations. Through generous gifts from many parts of the country, the Rev. Dr. Beede of Rolla has been able to keep the Turtle Mountain Indians from starvation and from freezing to death during the hard winter just passed. The committee on *The North Dakota Sheaf*, the District's paper, reported that \$700 contributed during the past year for the work in North Dakota, was directly traceable to the *Sheaf*, and that in many other ways the paper is a most valuable auxiliary of the Church in this state. The committee on State of the Church presented a most encouraging report.

The election of delegates to the General Convention resulted in the choice of the Rev. J. K. Burleson of Grand Forks as clerical delegate, with the Rev. Arthur Chard of Casselton as alternate. The Hon. Seth Newman of Fargo, Chancellor of the District, was unanimously elected lay delegate, and as a token of the esteem in which Mr. Newman is held, the Convocation voted not to elect an alternate but to give the Bishop the power of appointment in case Mr. Newman should be unable to attend the Convention.

The report of the committee on Sunday School Work, recom-

mending the institution of a Sunday School Commission for North Dakota, was adopted.

WOMAN'S AUXILIARY.

In the afternoon the Woman's Auxiliary held their annual meeting. A new constitution and by-laws were adopted, reports read, pledges to the amount of \$101 for the ensuing year were made, and routine business was transacted. Mrs. J. B. Wineman of Grand Forks was re-elected President; Mrs. Birchall of Fargo was elected Secretary, and Mrs. Chas. Turner of Larimore, Treasurer.

Mr. John W. Wood made an excellent address to the meeting. After prayers by the Bishop, an adjournment was taken until the next meeting of the District Convocation.

In the evening Bishop and Mrs. Mann entertained the delegates and guests at a reception at the Bishop's house.

IMPRESSIONS OF AN AMERICAN SUNDAY SCHOOL EDUCATIONALIST.

By THE REV. HENRY MONTGOMERY, M.A.,

Secretary of the Fredericton (New Brunswick) Diocesan S. S. Teachers' Conference.

ON THE 18th and 19th of May the annual diocesan Conference of Sunday School Teachers was held in Trinity Church school room, St. John, N. B., which was more largely attended both by the clergy and teachers than usual, owing no doubt to the fact that the Conference was to be favored with a visit from the Rev. Wm. Walter Smith, M.A., M.D., Secretary of the Sunday School Commission of the Diocese of New York, who came to us by the request of the Standing Committee of the Diocesan Synod on Sunday Schools.

Needless to say that those who attended the Conference were not in any way disappointed in listening to the original and interesting addresses delivered by Dr. Smith. He is in the American sense of the word, a "hustler" in S. S. work and a veritable cyclopedia full of information about the details concerning the very best system and management of the modern Sunday School. Stormed right and left by all manner of questions in connection with this most important branch of the Church's work, he was able to give ready and satisfactory answers. Dr. Smith's visit to the Diocese has so aroused an enthusiasm on the part of those who had the pleasure of hearing him, that splendid results are looked for and it is reasonable to hope that a new era has begun for Sunday School work in this Diocese.

The Sunday School on modern lines, such as those adopted by the New York S. S. Commission, was shown by Dr. Smith to be a very different institution from that we in this Diocese have been accustomed to look upon. We have looked on the "Sunday" side rather than on the "school" side of the Church's nursery. But Dr. Smith has "opened our eyes" on so many points, along the progressive and modern lines, that the "school" side will be kept very much in mind for the future, and this Diocese is deeply indebted to him for the awakening and the fresh interest he has aroused by his visit. The various problems in connection with Sunday School work were considered by the Conference, and by the instructive addresses and talks which Dr. Smith gave on Teacher-Training, Child Study, and Sunday School management generally, these problems were on the whole satisfactorily solved and good, practical results will no doubt follow. Dr. Smith brought with him an exhibit of about 100 of the most progressive text books, lesson aids, maps, models, cards, registers, etc., which the Standing Committee on Sunday Schools in this Diocese have retained for careful examination, with a view to choosing therefrom a supply for a depot to be established in St. John, as a guide in ordering necessary requisites for an up-to-date Sunday School, both in town and country. It is also probable that a Sunday School Commission will be formed in this Diocese along the lines of the New York Commission, which, it is hoped, will spread to other Dioceses in the Dominion.

The Lord Bishop of Fredericton presided at the Conference, and has expressed himself as greatly pleased with the visit of Dr. Smith, and, with the Standing Committee and all those interested in the Sunday School work of the Church in this Diocese, feels deeply grateful to the Secretary of the New York Sunday School Commission. We trust that such a valuable and worthy Church educationalist may long be spared in the grand work he is doing for the sister Church in the United States.

How BLESSINGS brighten as they take their flight!—Young's "Night Thoughts."

CLERGYMEN'S HATS.

IT IS a never-ceasing cause of wonder to the writer that all clergymen do not wear clerical hats. The reason must be either that the hat is not regarded as a part of the uniform or clerical attire; or else simple indifference on the part of the reverend clergy to their personal appearance as clergymen.

As to the first supposed reason—it is obvious upon reflection and comparison that the hat is as much a part of the official dress as the coat. They are officially inseparable as constituent parts of the attire of all who wear a uniform, from the General of the army to the postman. One may emphasize the force of this statement by imagining a file of soldiers in full uniform and their heads crowned with derbies! Or the undignified appearance of a Field Marshal in a silk hat!

These examples might be multiplied to show the relation of the hat to other constituent parts of a given uniform, and show, the writer trusts, that they who do not regard the hat as an integral part of clerical dress have not given proper thought to the matter.

As to the other supposition, that the clergy are indifferent to their official appearance—if it be true, shall it not be remedied by the adoption of a headgear that shall be at once comfortable, dignified, and in keeping with the general appearance of the clerical street costume?

The writer knows of several clergymen who have lately, induced probably by some such thoughts as the above, adopted the use of a clerical hat, and it is in hopes of inducing others to give the matter some attention that these lines are written.

The clerical hat is worn in England by practically twenty-five thousand clergymen. The writer does not recall ever seeing a clergyman there who did not wear it. It is no more a mark of a school of thought than the clerical coat is. Its only partial use at present in this country is due perhaps to our early crude beginnings, when it was impossible, or at least difficult, to procure a suitable hat, and so it passed out of mind and use.

The clerical hat is now made here in great quantities, and may be had at any clerical furnisher's.

The writer commends its adoption generally, and ventures to suggest the following as sensible reasons for its universal use:

1. Its *uniform character*. It matches the rest of the attire and presents a clergyman as consistent in his dress. He is in full uniform; not like the Philippine native recruit, only partially correct.

2. Its *modesty*. The clerical hat is simple and unassuming, and marks the wearer as one who has resigned the changing fashions of society for his head, as well as for his back.

3. Its *practicability*. It is moderate in price, durable in use, and admirably suited to the exigencies of clerical life, such as going out in all kinds of weather, parochial visiting, and the like.

4. Its *dignity*. Whatever is claimed for the coat, vest, and collar of clerical design, may with equal force and propriety be claimed for the crown of the whole attire, the hat.

This is an age of propriety. In architecture and kindred arts the *dulce et utile* are more considered than they were a generation ago. The adoption of the gown by the Supreme Court is an instance of this. The use of certain forms and vestments in the Church's worship is another.

If the street dress of the clergyman be of sufficient importance to demand a certain uniform character, is not the hat as important as the vest or coat?

Its *distinctive character*. The Church of England hat is peculiar, among English-speaking people, to the Anglican Communion, and distinguishes the wearer at a glance from the Roman clergy, who, in this country and England, appear to wear almost entirely a layman's, or non-clerical hat.

If the writer of these few lines shall have succeeded in calling attention to the importance of clerical dress in general, and of capping the climax properly in particular, he will be glad, and will hope that many more will see fit to agree with these ideas and adopt the use of the clerical hat. S.

New York.

EVERY man has some peculiar train of thought which he falls back upon when he is alone. This, to a great degree, moulds the man.—Dugald Stewart.

WHEN He was come near He beheld the city and wept over it. First He looked at it; then He wept over it; then He went and died for it.—Professor Drummond.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days.

Part II.

By the Rev. ELMER E. LOFSTROM.

ST. PAUL AT MACEDONIA. SECOND EPISTLE TO THE CHURCH AT CORINTH.

Catechism: V., Bellef. Text: II. Cor. iv. 18, "We look," etc.

Scripture: II. Cor. iv. 18.

WE NOW return to the period of nine or ten months which intervened between the riot at Ephesus and St. Paul's visitation at Troas on the Lord's Day. Before leaving Ephesus he had planned to go to Jerusalem, making a hurried visit to the Churches in Macedonia and Greece on the way (Acts xix. 21). He still adhered to his purpose to go to Jerusalem, but he was delayed for several months by sickness and by the knowledge of troubles in the Church at Corinth.

Concerning *his stay in Macedonia*, we know but little from St. Luke, beyond the general statement (Acts xx. 1, 2): "Paul departed for to go into Macedonia, and when he had gone through those parts and had given them much exhortation, he came into Greece." From his own writings at this time, however, we learn much more. We know that he stopped at Troas on his way to Macedonia and found a splendid opening for work there, which he could not avail himself of because of his anxiety for the disciples at Corinth, caused by the non-arrival of Titus, and also because his illness was coming upon him. He accordingly crossed over into Macedonia (II. Cor. ii. 12, 13). Arrived in Macedonia, probably at Philippi, his illness increased (II. Cor. vii. 5) and he was almost in despair of recovery (II. Cor. i. 8). But added to his physical weakness, and aggravating it, no doubt, was the great anxiety of mind concerning the Corinthian Church. He had written them so sharply about the sin of the incestuous person—some suppose in a letter now lost, although it may be that our "I. Cor." is meant—that he had even regretted sending it (II. Cor. vii. 8). But the whole state of his mind was changed by the arrival of Titus with the good news that the disciples at Corinth had entirely submitted to his exhortations (II. Cor. vii. 6, 7). Titus had informed him that they had received him with fear and trembling as the ambassador of St. Paul (vii. 15), and also reported that they were anxious to make all things right, that they mourned for the sin which had tarnished their name, and that they were loyal to St. Paul, the founder of their Church (verse 7). There was evidently a small faction who rebelled against St. Paul's authority, and the latter part of his epistle is directed against them (x.-xiii.).

Such was the occasion which called forth the second letter to Corinth. St. Paul himself soon followed it and stayed three months with them, and we judge from the tranquility of mind with which he wrote from there the letter to the Romans, that all the difficulties and dissensions which had troubled them gave way to a true Christian spirit of loyalty and obedience.

In *studying this letter itself*, if you remember what has been said as to his anxiety and illness brought to an end by the cheerful news which Titus brought, you will understand the joyful, thankful tone of the opening chapters. Their submission to his authority is the occasion for his setting forth the basic principles of his ministry and work (chaps. iii.-vii.). Our passage for study comes under that heading, as we shall see. It is followed by an exhortation concerning the collections for the poor saints at Jerusalem, which has been already studied; and finally, as has been said, he vindicated his authority as an apostle and "boasts" of his afflictions and labors as proving his sincerity. St. Paul's treatment of *his authority as a minister of Jesus Christ* brings before us our lesson, Chapter iv. It is clearly translated in the R. V. The key of the first six verses is that the Gospel, or message which he had brought to them, is a *manifestation of the truth*. He has just before shown that his work is not a self-appointed task, and now he contends that his message is no system of philosophy but simply an uncovering of truth—the fact of the coming of Jesus Christ the Son of God into the world. This truth of such power that all whose minds are not blinded and deadened by their service of the god of this world (Satan) (verse 4) *must* believe it. How does the service of "the prince of this world" show itself? It is not by conscious

service of Satan, but by a concern for the things of this world, so that more real things of the true Lord of all which extend into the world to come are lost sight of. The contrast between those who do not receive the truth and the believer is well shown by a comparison of verse 4 with verse 18.

Having shown that this ministry of the all-powerful truth had been laid upon him, St. Paul *proceeds to contrast with the power of his message, his own weakness*. The "we" is an "editorial" one and may be translated "I" to get his thought. Convalescent from a dangerous illness, it is very natural that St. Paul should dwell upon it. But we know also that he had had a divine revelation to teach him the same truth. He had prayed no less than three times that his infirmity, his "stake in the flesh" might be taken from him in order that he might do his work for the Master more effectively (II. Cor. xii. 7-9). An assurance from the Lord had come to him: "My grace is sufficient for thee, for my power is made perfect in weakness." The latter clause, given to him from the Lord, he here expands to prove the divine authority of his ministry. His very weakness argues the more for the strength of his message. His enemies had contended: "His letters are weighty and strong, but his bodily presence is weak and his speech of no account" (II. Cor. x. 10). Just so, he argues, but that proves the power of what I preach, the exceeding value of this treasure which is given you in such an "earthen vessel." Christ Himself accomplishes the salvation which is wrought, and the more weakness you prove on the part of His minister, the greater must be the power of Him whose minister he is.

He finally (16-18) *shows how the realization of this fact strengthens him personally for his ministry*. The outward man may decay, but that may be the very means by which he is made to realize the value and the permanency of the spiritual. This thought is given expression in one of the prayers in the Office for the Visitation of the Sick. The unseen things of the spiritual realm are more important now in this life, because when we cultivate them we are gaining knowledge of that which will be with us when all that we know of this world and of the flesh will have passed away. This thought has been given us as the text, suggesting that we make of it the lesson for personal application. Surely it would be as foolish to ignore the permanent spiritual things because we find pleasure in the temporal things of this life, as for a child to be allowed to do nothing but play because he enjoys that more than preparing for his life's work, still future at the time, by study and submission to discipline.

The fact should also be emphasized that we honor the ministers of Christ, not because of their ability or personal charm—although we may love those who have these—but because they are the ministers to us of the most precious and valuable thing in life, the Gospel of Jesus Christ.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHORAL SERVICES.

To the Editor of The Living Church:

THE following extract from a letter I have just received from J. G. Walton, Esq., a veteran choirmaster in England, will, I am sure, be interesting to your readers:

"In turning over some old papers the other day, I found the following copy of Queen Elizabeth's Injunctions:

"That there be a modest and distinct song so used in all parts of the Common Prayers in the Church, that the same may be as plainly understood as if it were read without singing."

"This ought to fit up some of the correspondents of THE LIVING CHURCH—a plain, modest recitation. The voice would carry farther than in a preaching tone. Some time since, there was a great correspondence on the way the Confession should be made. I came across an early choral setting of the Prayer Book. The Sentences were set on F for the clergy to read and the Confession raised a tone to G. Now the idea of confessing your sins on G! Did you ever try anything so ridiculous in your private prayers? It is astonishing such an insane practice should have been kept up. Of

course it's the tyranny of organists and choirs. Ely harmonized Confession has much to answer for. Our old friend, George Ackroyd, asked me in the early days of St. Jude's to say the Confession in a simple way. We got it down to E flat or D, and the use at St. Mary Magdalene's is nearer C. This is quite high enough for a devotional saying. Years ago, at St. Jude's, a gentleman came to me after the Celebration and said: 'I have been much struck with your service. That idea of saying the Confession on a much lower tone than usual, struck me very much. There was common sense in it, as the whole congregation could join without any effort.'

"Thank you very much for THE LIVING CHURCH. When I have done with it I send it to Mr. Kershaw, lay reader at the mission of St. Alban's in Bowling, where some solid good work is being done. It is placed in the reading room there."

New York. JOSEPH RUSHTON.

OUR MISSIONARY FRONTIER IN 1832.

To the Editor of The Living Church:

PAGE 30 of the *Churchman's Almanac* of 1834 contains the following paragraph:

"Alabama has only three Protestant Episcopal clergymen; Michigan, six; Louisiana, three; Missouri, three; Florida, one; and Indiana, one. October, 1832. The immense region comprehended within the limits of these States and Territories, remains yet to be explored. But one day there may be seen even in these realms of spiritual desolation, extensive and flourishing dioceses, glowing with devotion to the cause of Jesus and His Church, and through the grace of God surpassing us by their spiritual triumphs. Hallowed be Thy name, O Lord; Thy Kingdom come." Amen.

Ridgefield, Conn. FOSTER ELY.

A USEFUL BOOK.

To the Editor of The Living Church:

WILL you kindly allow me to call attention to a recently published work entitled, *Some Studies in Religion*, by the Rev. Louis Tucker, M.A.?

It is a modest little volume, cleverly written in an entirely original style, which can be read through at one sitting, but which will furnish food for reflection for many days, and the solution of several puzzling problems. It is quite a successful attempt to translate into popular scientific terms theological statements, and thus to meet the difficulties of many who are neither scientists nor theologians, but to whom the scientific method appeals, as it must to every well ordered mind.

To honest hearts, perplexed by the so-called conflict between science and religion, this book will be a help and a comfort.

Louisville, Ky., May 31, 1904. M. M. BENTON.

THE CARD INDEX SYSTEM.

To the Editor of The Living Church:

AS THE originator of the index card system in the Diocese of Southern Ohio lately authorized by Convention, may I say a few words in the hope that the matter may be taken up elsewhere and finally become not only diocesan but inter-diocesan?

This system is much wider in scope than the outline in your issue of May 28th would lead one to suppose. Here is the plan:

Each parish is to have a card index box, capacity, 500 to 1,000, according to size. On baptizing a child, the rector enters name, place, and date of birth, place and date of baptism, on

Name	WHEN	WHERE
Born		
Baptized		
Confirmed		
Married		
Remarks:		
Died		
Buried		

M.A. This Card does not transfer a communicant, it simply conveys information concerning him.

one of the cards, and it goes into the case in front of index letter of alphabet. When confirmed, married, etc., the entry is made on the card in a moment. Should the person move to another parish in the Diocese, the card is at once put in an

envelope (after entry is made of place and date on the back) and sent to the rector, there to be placed in his box.

Should person leave the Diocese, the card is at once sent to the Registrar of the Diocese, to be placed in his set of boxes the same as though the person were dead. (When this becomes inter-diocesan, of course the card will be sent to the other Diocese.) Whoever buries the person will send his card to the Registrar, to be filed in an expansive case for historical purposes.

Think of the value of this! First, your box tells you *exactly*, at any moment, how many baptized people are in your parish. Second, it gives the rector to whose cure a person goes, all the information he wants at a glance.

Third, should anyone wish to know about someone who used to live in a Diocese, the Registrar can put his finger on the man's birth, baptism, confirmation, marriage, death, burial, and all his residing places with the dates of the above by pulling out a drawer and taking a card out of its place, in a minute.

The card is not only an index to the person, but is an index to the parish registers. It can be procured in lots of 50 or 100 cases with 10,000 cards at about \$1.50 each, and I shall be glad to answer any enquiries relative thereto.

The Dennison Hotel, W. J. W. BEDFORD-JONES.
Columbus, Ohio.

THE USE OF THE REVISED BIBLE IN ENGLAND.

To the Editor of The Living Church:

IN THE editorial on the Revised Bible which appeared in the issue of May 14th it is stated that "the Convocation of Canterbury, under whose auspices the revision was made, has still declined to give authority to it." This argument is apparently advanced to show that virtually the question of the public use of the R. V. has not changed its aspect since the committee of the House of Deputies reported unfavorably in 1892.

How does this position accord with the following facts?

1. On, February 10th, 1899, a committee of the Upper House of the Convocation of Canterbury reported favorably with respect to the public use of the R. V., the concluding paragraph of the report being:

"The committee record their belief that such public use of the Revised Version, leading also to greater use of it in private study and in school or other teaching and devotion, will help to maintain and carry on that lively knowledge of the Holy Scriptures which has had so much to do with what is best in English history and character."

2. After the presentation of the report the Upper House, on the same date, unanimously adopted this resolution:

"That in the opinion of this House the use of the Revised Version of the Bible at the Lectern in the Public Services of the Church, where this is desired by clergy and people, is not open to any well-founded objection, and will tend to promote a more intelligent knowledge of Holy Scripture."

I may add that His Grace the late Archbishop of Canterbury, in answer to a letter requesting him to say whether the R. V. was in England meeting with favor as a substitute for King James' Version, was pleased to state, through his chaplain, on July 5th, 1902, "that he has enquired carefully of his brother Bishops and finds that its use in Public Worship is gradually increasing."

Jarvis, Ont., May 30th, 1904. P. L. SPENCER.

ACTIVE AND PASSIVE CHURCHMANSHIP.

To the Editor of The Living Church:

IGNORING doctrinal distinctions, such as High, Low, Broad, or Narrow, may we not divide Churchmen generally into two great classes, calling them respectively Active and Passive? To the Actives we must, as a matter of course, assign all those who express action; in having studied the Church as to her past, in keeping in touch with her present, in planning for her future.

The Passives are those who, while they may love the Church, believe in her, and vigorously defend her against her enemies, yet do not know her for what she is; and that simply because they have never taken the trouble to learn. Many there be who regard her as no more than a superior Protestant sect, yet just why superior they are unable to give a convincing answer. And these Passives are a numerous company. Could it be otherwise, when it is claimed that not 5 per cent. of the communicants of the Church are subscribers for any Church

paper? Nor are these Passives at all exclusive; we find among them men of all degrees of intellect, as well as shades of Churchmanship.

Now when we approach the Name question, is it not true that the great majority of the Actives maintain that the Protestant Episcopal Church is indeed Catholic? Not Catholic as universal, but Catholic in contradistinction to Protestant; Catholic as of Christ not of man; Catholic as of authority rather than by authority. Nevertheless we have the strange spectacle of many of these same Actives opposing a change. Is not fear of frightening the Passives at the root of it? It seems so. I have read a great number of these opposing articles and the most of them evidence this fear, while the writer himself looks forward to the day of "Expediency." Surely the action of the Joint Committee in limiting the question to the *now*, seriously retarded this much desired day; while to have treated the question in its broadest sense would have awakened many Passives; doubtless converting a number of them into Actives.

In your issue of May 21st we find the Secretary of the Joint Committee felicitating the Bishops of Missouri and West Virginia for making a change of name inexpedient, and at the same time hoping that it will not always be so. This indeed, as we have said, seems to be the attitude of a great many. Yet is it not the anomalous position of one fighting the very thing one desires?

The lazy farmer who sits on his fence wishing his corn was planted gathers little corn, nevertheless he will have just as much corn as his industrious neighbor who labors from dawn till dark sowing wheat, then sits about wishing that he may harvest corn. Our Passive friends wish the Church may grow and take in the earth, yet they never get off the fence; our Active friends, of the opposition, wish for a Catholic minded Church, while assiduously sowing the seeds of Protestantism. "What will the harvest be?"

Charles Town, W. Va., Very respectfully yours,

June 1, 1904.

J. A. DEARING.

THE GREAT NEED FOR ASSISTANCE AT YAZOO CITY.

To the Editor of *The Living Church*:

I AM sending you a short Pastoral, which has been sent out to the faithful in this Diocese asking aid for Trinity Church, Yazoo City (Rev. Albert Martin, rector).

Since six months ago the small parishes in this Diocese of small parishes, have assumed under my advice such heavy responsibilities that I almost despair of getting anything like needed assistance for our Church in this one of the most important of our Delta towns. I am, on general principles, opposed to general appeals, but the appalling disaster here, which renders the entire town, and every church organization in it, so helpless as to require outside aid, must necessarily overcome my scruples; I therefore beg that you will publish this pastoral as an appeal to our brethren whom your paper reaches:

PASTORAL.

To the faithful in the Diocese of Mississippi:

DEAR BRETHREN:—I have just returned from a visit to our Brother Martin, rector of Trinity Church, Yazoo City. It was beyond me to imagine the extent of the destruction and consequent destitution produced by the recent fire. The account of the daily press has not been exaggerated. The entire population is thrown out of employment and most of it must remain out of regular employment for months to come, until business houses are again erected. There is hardly a member of Trinity parish who has not suffered materially in varying degrees from total to slight loss of property.

After carefully reviewing the situation, I find it will be simply impossible for the Church at Yazoo City to replace its property without outside aid. Only a week before the fire, I received \$1,000 from a gentleman, one of God's stewards, but so great was the need in our mission field that all except about \$300 of this sum has been claimed. This balance of the gift has been appropriated to Trinity Church at Yazoo City, as the first subscription on the new building fund. I beg you will come quickly to Brother Martin's aid with subscriptions as liberal as you can make cheerfully.

Subscriptions should be sent Rev. Albert Martin at Yazoo City, or to me at Jackson.

Yours Faithfully,

THOMAS D. BRATTON,

Bishop of Mississippi.

COURAGE is reckoned the greatest of all virtues; because, unless a man has that virtue, he has no security for preserving any other.—*Dr. Johnson.*

JAPAN DEFENDED.

To the Editor of *The Living Church*:

IN YOUR issue of April 2nd your Paris correspondent, the Rev. George Washington, does the Japanese people a great wrong. He says: "If by untoward chance (!) Japan should triumph, one may be perfectly sure that the religion imported from the West would suffer in proportion to the loss of European influence."

It is quite evident that Mr. Washington has never lived among the Japanese or he would know that while Oriental by arbitrary lines of longitude, they are Occidental in their ideals and aspirations, and have definitely and determinedly joined the comity of the nations of the West.

Does Mr. Washington ignore the fact that the government of Japan is a constitutional monarchy, and that freedom of religion is guaranteed to every Japanese subject? Does he not know that many in high positions in the army and navy, in the judiciary and legislature, are earnest Christians?

I do not believe there is a missionary in Japan who fears that "if Japan should triumph our religion would suffer."

Mr. Washington is still more gloomy in his prognostications as to what may happen if Japan be conquered. "It is very possible to foresee one of the most sanguinary persecutions that has yet taken place in the far East." Well, we are not alarmed.

When China, being defeated, ceded the Liaotung Peninsula to Japan in 1895, three Christian nations, Russia, France, and Germany, stepped in and forbade Japanese possession. She was justly indignant and a strong anti-foreign spirit was manifested in certain quarters. But no one can say that the feeling was anti-missionary or anti-Christian.

The sympathy of the vast majority of English and Americans is rightly with Japan in this present struggle, and the Japanese are not an ungrateful people. Japan is fighting for her existence, for justice, religious freedom, the open door, and the progress of Western civilization. The dignity and courtesy, the modesty and self-respect with which Japan conducted her negotiations with Russia before proceeding to the *ultima ratio* have impressed the world.

During the months since war was declared, Japan has had a procession of victories and one would naturally expect much excited boasting and an exhibition of national conceit. Such is not the case; one would scarcely know that a terrible war is being waged but for the newspapers.

Injudicious criticism to the effect that this is a racial and a religious war does the Japanese a great injustice and calls for protest from them and their friends.

A great meeting of leading representatives of Buddhism, Shintoism, and the various Christian bodies in Japan was held to-day to declare to the world "that the present war is not carried on by Japan for the establishment of race over race or of religion over religion, but solely in the interests of justice and peace." I send herewith the printed reasons for calling the meeting and the resolution which was unanimously adopted:

"The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the civilization of the world. With differences between races or religions it has nothing whatever to do. We therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace."

This much may be said in extenuation of the fears expressed by Mr. Washington: that so long as Christian propaganda is under the direction of foreign missionaries and supported by foreign money, just so long will it not have the entire confidence of the people, and will be looked upon as a foreign cult. It behooves the Church at home and its representatives in the field to make every effort for the building up of an autonomous, independent, self-supporting, native Church.

May 16th, 1904.

JOHN MCKIM,

Bishop of Tokyo.

THE MOST valuable result of education is the ability to make yourself do the thing you ought to do, when it ought to be done, whether you like to do it or not.—*Huxley.*

THE EVIL WORD—and oh, remember this—is a step, a long step, beyond the evil thought; and it is a step toward the precipice's edge.—*F. W. Farrar.*

Literary

The Self-Portraiture of Jesus. Short Studies in our Lord's Pictorial Teaching concerning Himself. By J. M. E. Ross, M.A. New York: Edwin S. Gorham. London: Hodder & Stoughton. Price, \$1.00 net.

To those who love books of sermons for devotional reading, this collection will be comparatively useful. We use the word "comparatively" because these studies are lacking in that sound tone of Churchmanship which we believe is essential in these days of ostentatious adherence to Christ without the solid foundation of the whole of the Catholic Faith. In illustration of this we find in the sermons on "The Bread of Life" and "The Vine" no allusion to the Sacramental Life of the Church, except a sneer at Romanists for their adoration of the consecrated elements. Yet there are many excellent thoughts well wrought out in these sermons and constant references to the writings of other thinkers. Churchmen, however, can find in the publications of our own Bishops and clergy all that this book affords, plus the instruction of the Faith as expounded by them.

Prayers Written at Vailima. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, 50 cts.

A pathetic interest attaches to this little book. Mrs. Stevenson, in the introduction, traces a beautiful picture of domestic piety, and tells us that with her husband prayer was a necessity. "When he was happy he felt impelled to offer thanks for undeserved joy; when in sorrow, or pain, to call for strength to bear what must be borne." She then describes the gathering of the household, family, and retainers, for evening devotion, "the Samoans trooping in through the open doors, all moving quietly and dropping with Samoan decorum in a wide semi-circle on the floor beneath a great lamp that hung from the ceiling." It is a charming scene, and in the prayers, "for Grace, for Self-Blame, for Self-Forgetfulness, for Renewal of Joy," etc., we seem to catch a new insight into the inner spirit of the man, whose genius has won the love and admiration of the world.

Even Thine Altars. Bible Prayers. By G. J. F. Philadelphia and London: The Nunc Licet Press. Price, 75 cts., postage 7 cts.

This book is from the Swedenborgian Press of Philadelphia. The prayers are wholly in words of Holy Scripture, ingeniously framed together and suited to occasions, circumstances, and seasons. In the concluding portion of the book are "Quotations from Eminent Men" bearing upon the subject of Prayer.

Felice Constant, or The Master Passion. A Romance by William C. Sprague. New York: Frederick A. Stokes Co., 1904.

This is a readable story, although not on the highest level. Robert Norvell approaches the neighborhood of Detroit during the Revolutionary war to seek a long-lost sister and to take vengeance on the murderer of his father. He falls in love with Felice Constant, while another maiden falls in love with him. Much adventure occurs, and in the climax Norvell discovers Felice's father to be the murderer whom he has been seeking. After brief but sharp internal conflict, love triumphs over vengeance. Incidentally the other maiden is discovered, on her death-bed, to be the missing sister. Passion rather than principle dominates.

Fairy Tales Up to Now. By Wallace Irwin. Nursery Edition, bound in flexible cover, with an original "newspaper" design in two colors. Price, 25 cts. net. Matrix Edition, bound in genuine matrix boards, with "newspaper" label. Price, 50 cts. San Francisco: Paul Elder & Co.

This is a novel version, in exceedingly up-to-date form, of old fairy tales, in which the general train of thought is embodied in distinctly modern stories.

The Reciter's Treasury of Verse. Serious and Humorous. Compiled and Edited by Ernest Pertwee, Professor of Elocution, City of London School, etc. With an Introduction on the Art of Speaking. New York: E. P. Dutton & Co. Price, \$1.50 net.

This is an exceedingly well selected volume for recitations at schools or otherwise, and comprises also a helpful prologue entitled "The Art of Speaking." The contents are both serious and humorous. They cover generally a fairly good selection of modern poetry, though one wonders at some omissions, particularly that nothing from the works of Eugene Field should have been included. One would think that the curious error of quoting "John Whitcomb Riley" on several consecutive pages would be impossible in a book of this sort, though the name so appears each time in this collection.

A CONVENIENTLY arranged edition of Palgrave's *The Golden Treasury*, in cheap form, is issued by the Macmillan Co. in cloth at the low price of 25 cents. In spite of the numerous collections of poetry, this of Palgrave's appears to hold its own, and in its present revised form it contains many of the later as well as the earlier notable poems.

MOTHERS IN CONGRESS.

BY JANE A. STEWART.

THE state of Pennsylvania and its neglectful, careless attitude toward the children of the commonwealth, was held up as a warning before the mothers from all parts of the United States, convened in the National Congress of Mothers in Chicago recently.

The speaker was Mrs. Florence Kelley, of New York, Secretary of the National Consumers' League, and chairman of the Child Labor committee of the National Congress of Mothers, describing the condition of "The Working Child," and the progress of the efforts in his behalf made by the organized bodies of women throughout the land. Pennsylvania was black-listed along with Georgia, Kansas, Iowa, Mississippi, and three other states. The mothers present from these states were urged to greater and more strenuous effort on behalf of the burdened child. If mothers would refuse to buy ready-made clothing, children would not have to work, it was declared. The rejection of the improved legislation to ameliorate conditions was laid at the doors of the four great industrial and mercantile organizations which employ children—the telegraph, the textile mills, the glass trust, and the department stores. And the failure to get laws passed was attributed to the fact that the organization of the friends of children in Pennsylvania and the seven other states is not so strong as the organization of those determined to exploit them.

That the economic exploitation of children was permitted at the cost of all that is best for their lives and for the future manhood of the state, was pointed out also by Professor Edward Howard Griggs before the large, eager audience that crowded every inch of available standing space at the opening meeting of the Congress. He urged protection of childhood by the parents and teachers present, an idea which was received with unstinted approval.

Other themes of current importance which divided interest with the child labor question were those of Divorce and of Polygamy. Two Philadelphians took prominent part in the presentation of the subject of the Divorce laws—Mrs. Frederic B. Schaff of the Philadelphia New Century Club, and Mr. Francis A. Lewis, President of the Church Club, Philadelphia.

Mrs. Schaff in her comprehensive annual address, pointed out that the United States stands lower in this respect than any other nation, and that thoughtful men and women should work unitedly to check an evil which strikes at the very roots of society. She vivified her plea with some startling figures. In the Dominion of Canada 69 divorces were granted in the 34 years between 1867 and 1901. In the same interim, in the United States, 700,000 married couples were given legal permission to annul the marriage tie. Divorce, which has become so easy under our varying state laws, is a menace to the foundation of national life. And alongside this danger, Mrs. Schaff ranged the alleged continued, bold, polygamous practices of the Mormon hierarchy.

Mr. Lewis, in his paper on the subject of Divorce, commended the Divorce law of New York state as a model of the best thing for other states. Nothing could be gained, in his view, from a national law, the idea being to secure uniform divorce laws in all the states. He suggested that the Mothers' Congress should use their influence to induce clergymen to refuse to marry divorced persons, and to ostracize socially all divorced persons who had remarried.

Whether or not it is due to the strong infusion of the Philadelphia spirit of "brotherly love" (which implies sisterly devotion), the meetings of the National Congress of Mothers (unlike those of some organizations) are characterized by entire freedom from the clash of opposing views. The Congress, too, successfully evades irrelevant topics. And only those subjects are brought under consideration which are closely affiliated with the dominating purpose of the organization, to promote the welfare of childhood and the preservation of the highest home ideals. Among these safe subjects the visitor noted Moral Education, the Bible in the Schools, the Juvenile Courts, and the "Bad Boy" problem.

There were many richly dressed women present, who were prominent in social and club life. By their sides sat simply attired mothers and teachers, all equally interested and lost in thought on the absorbing question which is the common bond of womankind—how to train the young and the proper government of the limited home monarchy where Baby is king.

The reports showed an extension of the organized mother-

hood idea into hitherto unpreempted fields in State and Nation and beyond the seas, where mothers in Belgium and Japan are falling in line for the study of the child and higher ideals of parenthood. The delegates came with their testimonies of the sustained interest of mothers in all parts of the land from the Atlantic to the Pacific Coast, to draw inspiration for a renewal of work at the geyser of wisdom which spouts with perennial force and freshness at each recurring assembly of the National Congress of Mothers.

MR. BOK ANSWERED FROM THE RANKS.

WHY MEN DON'T GO TO CHURCH.

They are asking why the men
Fall to go to church at present;
Have they not observed that golf
Is a harmless game and pleasant?

There are many pleasures which
Lead to joy or lure to folly;
There's the auto for the rich.
For the poor man there's the trolley.

Men who blithely whiz along
Do not hear the preacher saying
It is sinful to have debts
That one never thinks of paying.

Freed from ancient faith and fear,
Men may drive on crowded courses
And not have to sit and hear
Sermons aimed against divorces.

Wearied ones may calmly smoke
While they read the stock quotations,
Happily forgetful of
All the Christian obligations.

Let the preachers turn aside
From the old ways and be funny;
All the ancient creeds have died,
There's a new one, "Sport and money."

Let the preachers cease to preach
That mere riches are not splendid;
Virtue may have dazzled once,
But the charm it had is ended.

Few men like to have to hear
That they're on the way to Tophet;
Heaven has ceased to be as dear
As are present joys and profit.

Man will turn to anything
Though it have nor worth nor beauty,
Though it lead him down to death,
If it's sport instead of duty.

Let the preachers wink at sin
As they're winking at the devil;
Make the church a place wherein
People may unhindered revel.

'Tis the age of wealth and sport;
Who would waste his Sunday praying?
Six days let us scheme for gain
And put in the seventh playing.

Fools they are who wonder why
Man has left the church forsaken;
Let the revels there be high,
And the pews will soon be taken.

S. E. KISER, in *Chicago Record-Herald*.

FUN FOR LITTLE TRAVELLERS.

MY SISTER, her husband, and little girl of eleven were going to California, and would be seven days on the way. For their amusement on the journey, I prepared seven envelopes, each containing a smaller one for the little girl. Each was marked with the date when it was to be opened, and contained a variety of matter, including stories, puzzles and nonsense rhymes—original and selected—anecdotes and funny pictures. Another envelope, very small, had in it the answers to the puzzles, also a still smaller one containing a prize for the one who should solve the most. This prize was a two-cent postage stamp. Every envelope was sealed, and some of them had pasted on them headings or parts of pictures cut from magazines. For instance, one containing tongue-twisters was labeled "Are you looking for trouble?" after which I wrote "Inquire within." Another had a row of 'owls, another, "Random Notes," another, "Wit and Wisdom." In each I put a personal note, mostly nonsense. When the novelty of the journey had worn off a little, and when the scenery was not interesting, they would always find something surprising and amusing. And I enjoyed getting it ready quite as much as they appreciated the use of it.—CAMILLA J. KNIGHT, in *Good Housekeeping*.

The Family Fireside

FRIDA'S "BESTALLMENT" PLAN.

By LOUISE HARDENBERGH ADAMS.

THE meeting of two streets left a curiously shaped little lot. On one side was a wide avenue, the pride of the city, with its beauty of parking and shade trees, and its setting of handsome homes. On the other, a common little street, which jogged along through the lower part of the city, and ended abruptly where it met the avenue.

The craze for building raged, and the owner of the lot built houses of many kinds along the avenue. One day he had the ell of an old house that he was remodelling, moved on the lot, and spared no expense in making the place quaintly pretty and homelike.

Miss Jeannette Silverthorn had shortened her frequent trips to the avenue by a cross-cut over the little lot, for so many years, she felt that she owned at least a foothold right to it, and was greatly interested in its transformation.

She always stopped in passing to admire the beauty of the old elms on the avenue side, or lingered for a word with the workmen in regard to the completeness of the little house. After it stood ready for an occupant she often slipped in to pull an intruding weed from its tiny lawn, with a curious thrill in her heart, as she imagined a heart-shaped flower bed, filled with pansies, in its centre.

She lived far down the common street, where the trees, like the houses, showed age and decay. Home, to her, meant two small rooms under the dormer roof of a dingy house. Two long flights of stairs her weary feet must climb to reach their shelter, for it was only that to her after the great factory in the next block opened, and filled the air with its smoke and din.

Jeannette Silverthorn was a music teacher; a gentle, sweet-faced lady. Mothers were glad to place their little children in her care, and in her old-fashioned, thorough way, she explained the mystery of note and time, laying a solid foundation for others to work upon.

Miss Jeannette loved her work, but outside of it her life was a lonely one, and as the years passed she grew into a companionship with sound as a solace.

Every sound meant music of some sort to her, until the factory opened. "It's only a din," she cried to Mrs. Henley, her neighbor, as the roar of its activity filled her room.

"You know, Mrs. Henley, I can make a duet out of most all that I hear up here"; she paused to look sadly at her old piano, then at her friend; "but I can't join in that din. It means something I've no part in. I'm lost, I'm old," she added, sadly.

"Can't you move?" Mrs. Henley asked, with interest; for like the other neighbors, she supposed Miss Jeannette had saved money during her many years of work.

"No, not now," Miss Jeannette answered, quickly. "You know, Mrs. Henley, I had very little chance to save anything when I was young."

Mrs. Henley nodded, sympathetically. She remembered Miss Jeannette's devotion to a lame sister.

"Lately I lost all that I had," Miss Jeannette cried, bitterly, "when the Sand Bank failed. Since then, that factory keeps on telling me: 'You're old! you're old, and don't know new ways.' I never realized I had changed so much until I listened to that constant whir. I know that I'll be taken care of," she said, softly. "I've faith enough for that; but it's the how of it that I can't seem to let alone."

"I felt jest that way 'fore my boy got old 'nough to work, an' I didn't have steady sewin' places," Mrs. Henley said, soberly. "Now don't you worry, Miss Jeannette, mebbe that bank will be able to pay you somethin'."

"So I hoped at first," Miss Jeannette said, with a sigh; "but I'm afraid even to hope for a little any longer. Perhaps I wouldn't mind it so much if I felt stronger, or could get more scholars. Still I can hardly expect to do that, with my old methods." Her voice had a quiver of pain in it, but she turned to Mrs. Henley with a wan smile, and began to talk of the little Henleys, and their smartness.

After that, Miss Jeannette failed rapidly, until she was

unable to leave her rooms. Even her quaint pride seemed broken. She lost nothing of the gentle sweetness which made her a model of ladyhood, among her humble neighbors, and they all felt anxious to be of some help to her.

Mrs. Henley watched for a chance to speak of Miss Jeannette's troubles, among her scholars. It came one day as she was busy with little Frida Gibson's new aprons.

Frida's warm heart was deeply touched by the story of Miss Jeannette's misery, as she lay sick in her dismal room, unable to shut out the hideous din of the factory, and without the means to make a change.

Frida was a quick-witted little soul, and prompt in carrying out her ingenious plans of helpfulness. Failing to find her mother, and too impatient to wait for her return, Frida began a round of calls among Miss Jeannette's patrons. To each one she gravely purposed the buying of a home for Miss Jeannette, and paying for it by "bestallment."

She received little encouragement, and her heart grew sad as her busy feet trotted up and down the avenue.

Mr. Wysong, the owner of the little house on the flatiron lot, met her, and attracted by her sorrowful air, stopped her to ask: "What is the trouble, Miss Frida?"

"No one wants to buy a house for poor Miss Jeannette, so she can be well and quiet," Frida half sobbed. "Oh, Mr. Wysong! Can't you get her one on the bestallment, an' then she can have it for her very own? She's lost all of her money in that Sandy bank, an' is so poor. She just lays in her bed an' cries, 'cause the fact'ry ain't music."

"Well, I should say that factory wasn't much in the way of music," laughed Mr. Wysong. "Now, see here, Miss Frida, I've got a little house that I know will just suit Miss Jeannette. We'll go and have a look at it, then see what we can do about your 'bestallment.' Mebbe, if I go with you, we can fix it among her friends."

Hand in hand they went through the little house together. Frida dancing with delight, as she inspected each bright, cheery room.

"Oh, Mr. Wysong!" she cried, at last, "it's beautifuller sweet than any house I ever saw. It's a real tea-party house. Oh! will you give it bestallment to dear Miss Jeannette?"

Something Mr. Wysong saw in the child's face, as she lifted it beseechingly, touched a tender place in his heart, and roused a precious memory.

"I'll try," he answered, half smiling at Frida's happy face, "but first I want your mother's permission to take you downtown with me, for we must have 'bestallment' enough for Miss Jeannette to run her house with."

In a busy office, downtown, Frida told her story of Miss Jeannette to the group of men Mr. Wysong gathered in to hear her.

Then Frida's father put her name on a paper with a number of figures after it. The paper went the rounds, and each man added a name and figures.

"The tea-party house" stood opposite the name, "Grace Wysong."

"Miss Jeannette taught my little girl all the music she learned this side," Mr. Wysong said, simply, in the way of explanation, "and the child must be in this 'bestallment' with the others."

"Now, Frida!" cried her father, as he gazed at the long row of figures the paper held, "you must tell us what put this wise notion in your small head."

Her first excitement over, Frida was growing shy. She hid her flushed face against her father's arm:

"Why, papa," she began softly, "I heard you tellin' mamma 'bout gettin' that big organ in the church bestallment. Then mamma said, 'baby came to live with us bestallment,' when I cried 'cause she's too little to play with me now. An' mamma said, 'God gives us things that way, an' we'll get more of baby all the time.' An' I'm a bestallment, too," she laughed, "an' mamma just loves to have us that way. So when Miss Henley told me all 'bout Miss Jeannette, I knowed the very goodest thing for her was to bestallment her the soonest quick I could."

You can often find Frida the active hostess of a tea-party, at "the tea-party house," or hear Miss Jeannette singing softly, as she flits about her cheery rooms, or weeds her pansy bed:

"When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain."

For the wee home is a haven of peaceful rest to the dear

old lady, and she sweeten's life's evening with the melody of a thankful heart.

A PREDIGESTED BOY.

By JOHN F. COWAN.

"CAL'LATE, Jerushy," half mused the old farmer, "that there boy of Mrs. Dr. Brown-Jones, that's summerin' here is in a way to get spiled in the makin'."

"Be you a-meanin' her as was Belinda Alviry Stubbins afore she married that Englishman with two names stitched together?" Jerushy interrupted Jonathan to ask.

"I ain't alludin' to anybody else. She raised him from a baby on predigested foods, an' now she's afraid to change to ham an' eggs, an' they do say that his teeth don't amount to shucks, for want of exercise, an' his stomach is so weak that he can't digest a cracker. But that's the least part of Belinda Alviry's foolishness. She conceited that the boy's mind must have as easy a time as his stomach, so she wouldn't never let him go to school for fear he'd have to tackle the multiplication table, or learn to bound Chin, or conjugate 'I am, you are, he, she or it is.' So she got geography games an' mathematical games an' historical games for him to play with, an' sort o' predigested his knowledge fur him, sos't wouldn't distress him any more than his food.

"I understand that she wouldn't let him go to Sunday School for fear he might hear somethin' harsh or crude 'bout duty an' self-denial, an' she never let him read a Bible hisself, but predigested that for him, too, tellin' him that all actions were either beautiful or unlovely, an' he must cultivate the beautiful because unlovely things are unpleasant. They do say that he doesn't know what right an' wrong are, an' she never tells him that he ought or must do a thing, but asks him if he doesn't think it would be beautiful.

"The fond, foolish woman predigested his sports, too. She wouldn't let him play baseball with the boys here, because it was too exercisin', an' he might have to run when he didn't feel like it. She cal'lated that parlor croquet or whist would suit his constitution better. He's as spindlin' as a whip-stock. By an' by, I presume, she'll pick out some likely girl an' predigest a wife for Freddy, after she's hired tutors to pre-digest him through college. What's the use ever takin' such chaps out of the incubator?"—*The Congregationalist*.

ANOTHER SIDE OF THE PICTURE.

While many papers are censuring Mrs. Alice Hegan Rice and sympathizing with the troubles of "Mrs. Wiggs," a word on the other side is timely. The public that hints at "a division of the spoils" and expresses its horror at the invasion of the old woman's "castle" should be made acquainted with some truths not hitherto printed. It needs to be informed that for years—for ten years at least before Mrs. Rice ever thought of writing her book—the author and her family have helped Mrs. Bass in whatever trouble of mind, body, or estate she has found herself. That Mrs. Bass was merely a suggestion to genius and not the whole of the character is proved by her own actions, which show none of the merry optimism attributed to the celebrated personage of the cabbage patch. The old lady would never have known she had been "writ up in a book"—so composite is the creation—had not some outsiders, recognizing the scene of the tale and some of her sayings, told her. The pictures in the papers came from Mrs. Bass herself. One editor suggests that Mrs. Rice should be made to pay the fines in court; another that she be "made an example of"—just how he doesn't say; hundreds of papers have taken the matter up, and not one has done Mrs. Rice justice. To all of these a few words must be said: Some of her friends know a few points that Mrs. Rice herself never mentions. They know that shortly after her big royalties began to flow in, Mrs. Bass came into possession of a nice bank account; they know that from the moment Mrs. Bass began to suffer from a too curious public Mrs. Rice and her family offered to bear all the trouble and expense of a move to an entirely new neighborhood, but, preferring her cabbage patch, Mrs. Bass declined. They know that from the first Mrs. Rice has sympathized with Mrs. Bass in her attitude toward her persecutors and has gone to great lengths to shield and protect her.—*Louisville Courier-Journal*.

For the cure of covetousness, as well as every other mental malady, it is necessary to apply earnestly to the Great Physician of souls.—*Rusticus*.

HE WHO believes the first sentence of the "Creed" believes also the last. To believe in the Father is, also, to believe in everlasting life.—*Selected*.

Church Kalendar.



June 3—Friday. Fast.
 " 5—First Sunday after Trinity.
 " 10—Friday. Fast.
 " 11—Saturday. St. Barnabas, Apostle.
 " 12—Second Sunday after Trinity.
 " 17—Friday. Fast.
 " 19—Third Sunday after Trinity.
 " 24—Friday. Nativity St. John Baptist.
 " Fast.
 " 26—Fourth Sunday after Trinity.
 " 29—Wednesday. St. Peter, Apostle.

CALENDAR OF COMING EVENTS.

June 14—Dioc. Conv., Central New York, Central Pennsylvania, Connecticut.
 " 15—Dioc. Conv., Vermont, Asheville.
 " 16—Dioc. Conv., Oregon.
 " 19—Dioc. Conv., Montana.
 " 22—Dioc. Conv., Duluth.
 " 29—Dioc. Conv., Marquette.

Personal Mention.

AFTER July 1st the address of the Rev. W. J. ATTWOOD will be changed from Great Falls to Glendive, Montana.

THE address of the Rev. E. W. AVERILL is changed from Peru to Fort Wayne, Indiana.

THE address of the Rev. THOS. J. BEARD, D.D., is changed to 1215 South 19th St., Birmingham, Ala.

THE Rev. C. B. BLAKESLEE, late of Shell Lake, is now in charge of St. John's Church, Grand Rapids, Wis.

THE Rev. JOHN E. DALLAM, rector of St. Andrew's Church, Minneapolis, has been appointed to a chaplaincy in the U. S. Army.

THE address of the Rev. G. HEATHCOTE HILLS is changed to 1516 27th Street W., Minneapolis, Minn.

THE Rev. JOHN HENRY HOPKINS, rector of the Church of the Epiphany, Chicago, has received a call to Christ Church, St. Joseph, Mo.

THE Rev. FREDERICK F. JOHNSON, late rector of Trinity Church, Redlands, California, has been appointed General Missionary of Western Massachusetts, by the Bishop of the Diocese. Address, Winchester Park Building, Springfield, Mass.

THE Rev. F. E. McMANUS, formerly of Lisbon, Ohio, has accepted the rectorate of the Old Colonial Parish at Upper Marlboro, Md., near Washington, D. C.

THE Rev. AUGUSTINE J. SMITH of Cambridge has received a call to the rectorate of St. John's Church, Lancaster, Ohio.

THE Rev. EDMUND BANKS SMITH, rector of St. John's Church, Fort Hamilton, has received the appointment to St. Cornelius' Chapel, Trinity Parish, Governor's Island, N. Y., to take effect upon the retirement of the present vicar, September 30th. Address for the summer: Care J. S. Morgan, London, England.

THE address of the Rev. JOHN A. STAUNTON, JR., is changed permanently from Baguio, Benguet, to Sagada, Lepanto-Bontoc Province, Philippine Islands.

THE Rev. ERNEST B. STREATOR has resigned the position of vicar of All Saints' Mission, San Diego, Calif. Summer address: 102 Irvington Place, Denver, Colo.

THE Rev. E. B. TAYLOR, for the past eight years rector of the Church of the Ascension, Westminster, Md., has tendered his resignation.

THE address of the Rev. H. H. VAN DEUSEN will be, after June 15th, Oconomowoc, Wis., R. F. D. No. 25. Mr. Van Deusen retains his parish at Ashippun, but his former post office (Alderley) is to be discontinued.

THE Rev. T. H. J. WALTON has, owing to ill health, resigned his work in Creston, Iowa, and goes to his old home to recuperate. Members of the C. P. C. will please notice change of address to Manitou, Manitoba, Canada.

THE Rev. E. B. WOODRUFF, who has accepted the rectorship of St. George's Church, Kansas City, Mo., after a five years' curacy in the same parish, should be addressed at 3325 Forest Ave.

DEGREES CONFERRED.

MCGILL UNIVERSITY, Montreal, Can.—LL.D. upon the Rev. E. Irving Rexford, Principal of the Montreal Diocesan Theological College.

WESTERN UNIVERSITY, London, Ontario, Can.—D.D. upon the Very Rev. Thos. F. L. Evans, Dean of Montreal, and upon the Very Rev. E. Davis, Dean of London, Ont.

ORDINATIONS.

DEACONS.

ARKANSAS.—On Ascension day, on the second day of the 32nd diocesan Council, in Trinity Church, Pine Bluff, the Bishop of Arkansas ordained to the diaconate, Prof. A. CRAWFORD, M.A. Ph.D. The candidate was presented by the Archdeacon of Arkansas, the Ven. W. K. Lloyd, D.D., and the Rev. Clarence C. Leman of Van Buren preached the sermon. Dr. Crawford, under the direction and supervision of the Archdeacon, has done successful work for the past eighteen months, in charge of Hope Missionary District, a cluster of missions in southwest Arkansas.

FOND DU LAC.—On Trinity Sunday, at St. Paul's Church, Oshkosh, the Rt. Rev. the Bishop Coadjutor ordained to the diaconate WILLIAM RICHARD BARCLAY. The candidate was presented by the Rev. Mr. Rice, priest in charge, and the sermon was preached by the Rev. Dr. Weida of Ripon College.

MASSACHUSETTS.—Following the graduating exercises at the Episcopal Theological School, Cambridge, the following named persons were made deacons by the Bishop of the Diocese: Messrs. DONALD N. ALEXANDER, CLIFTON H. BREWER, CHARLES H. BROWN, EARL R. WILLIAMS, and ALBERT R. PARKER.

MICHIGAN.—On Trinity Sunday, at St. John's Church, Detroit, HERVEY C. PARKE, JR., by the Bishop of the Diocese, the Rev. C. E. Woodcock preaching the sermon. Mr. Parke will become assistant to the Rev. Prescott Evarts at Christ Church, Cambridge, Mass.

NEW JERSEY.—On Ascension day the Bishop of Delaware, acting for the Bishop of New Jersey, ordained to the diaconate Mr. CHARLES EUGENE BETTICHER, JR., a member of the graduating class at the Philadelphia Divinity School, at Old Swedes' Church in that city.

SOUTHERN FLORIDA.—On Trinity Sunday, at the Pro-Cathedral, Orlando, the Bishop ordered to the diaconate his son, CAMPBELL GRAY, a graduate of the General Theological Seminary. Mr. Gray will become chaplain to the Bishop and will reside with him in Orlando.

WESTERN MASSACHUSETTS.—On May 27th, at All Saints' Church, Worcester, CHARLES EDWIN HILL. He was presented by the Rev. T. F. Davies, Jr., and the sermon was preached by the Bishop. Mr. Hill will assist the Rev. W. T. Dakin at St. Peter's Church, Springfield.

DEACONS AND PRIESTS.

CHICAGO.—On Trinity Sunday, at the Cathedral, HENRY JOHN QUICK and FRANCIS S. DAYTON to the diaconate, and the Rev. WALTER TAYLOR SUMNER to the priesthood, by the Bishop Coadjutor.

DULUTH.—On Trinity Sunday, the Bishop of Duluth, in St. Alban's Church, Staples, advanced to the priesthood the Rev. OLOF NORDBLADH, and ordained to the diaconate Mr. BENJAMIN BRIGHAM and Mr. JOSEPH R. ALTEN. Mr. Nordbladh takes charge of the Swedish work at Lake Park and Stroudvik, Mr. Alten is appointed to serve in the missions of Breckenridge, Graceville, and Ortonville, and Mr. Brigham, who is a native Ojibway, will be engaged in the Indian missions on the Red Lake Reservation.

MARYLAND.—On Trinity Sunday, at the Church of the Ascension, Baltimore, the Rev. WILLIAM H. POOLE of Sykesville and the Rev. JOHN E. EWELL of Baltimore were ordained priests, and Mr. JAMES L. MARTIN of the Vir-

ginia Seminary was made a deacon. The Bishop of Maryland was assisted by the Rev. Berryman Green of the Virginia Theological Seminary, the Rev. Robert S. Coupland, rector of the Church of the Ascension, and the Rev. William B. McPherson, rector of Holy Trinity Church, Baltimore. Mr. Poole has been assigned to the church at Sykesville and Mr. Ewell to Hancock, Maryland.

WASHINGTON.—On Trinity Sunday, in the Pro-Cathedral Church of the Ascension, the Bishop of Washington ordained to the priesthood the Rev. HENRY HAYES DENT STERRETT, and to the diaconate, Mr. ARTHUR W. H. COLLIER. The candidates were both presented by the Rev. J. McBride Sterrett, father of the first named. The sermon was by the Rev. Robert L. Paddock, rector of the Church of the Holy Apostles, New York, who, with the Rev. Messrs. Sterrett, Dolloway, and Bicknell united in the laying on of hands in the priest's ordination.

PRIESTS.

BOISE.—On Trinity Sunday, at the Cathedral, the Rev. EDWARD R. JONES.

COLORADO.—The Bishop of Colorado advanced to the Priesthood the Rev. IRVING CALEB MILLS, in St. Mark's Church, Denver, on Friday morning, May 3d.

FOND DU LAC.—At St. Paul's Cathedral, Fond du Lac, on Trinity Sunday, the Rev. DOANE UPJOHN to the priesthood, by the Rt. Rev. C. C. Grafton, D.D. Preacher, the Rev. J. G. H. Barry.

LONG ISLAND.—The Bishop advanced to the priesthood, on Trinity Sunday, in the Cathedral of the Incarnation, the Rev. JOHN CHAPMAN, the Rev. DAVID T. WEIDNER, and the Rev. ROY S. DUFFIELD. The sermon was preached by the Rev. E. M. McGuffey, rector of St. James' Church, Elmhurst.

NEWARK.—Bishop Lines advanced to the priesthood, on Trinity Sunday, in St. Peter's Church, Morristown, the Rev. HOWARD C. ROBBINS, curate of the parish. Preacher, the Dean of the General Seminary; presenter, the Rev. P. F. Sturgis, rector. The Rev. Mr. Robbins is a son of the Rev. F. LeB. Robbins, founder and pastor of Oxford Presbyterian Church, Philadelphia. He is also a nephew of former Vice-President Levi P. Morton of New York. He was ordered deacon by Bishop Lawrence of Massachusetts.

NEW JERSEY.—On May 25th, the Rev. DAVID LOUIS SCHWARTZ, who as a member of the Associate Mission staff, has been serving at Calvary Church, Flemington, was ordained to the priesthood by the Bishop of the Diocese. The Rev. E. J. Knight of the Associate Mission presented the candidate, and the Rev. E. Ernest Matthews of All Saints', Lakewood, preached the sermon, all the clergy present uniting in the imposition of hands.

OKLAHOMA AND INDIAN TERRITORY.—At Pawnee, Okla., during the annual Convocation, on May 18th, the Bishop of the District ordained the Rev. JOHN HARTLEY and Rev. HUGH JACOB LLYWD to the priesthood. Mr. Hartley was presented by the Rev. D. A. Sanford, Mr. Llywd by Rev. A. W. Higby. The preacher was the Rev. A. R. Llywd of Springfield, Mo. Mr. Hartley continues in charge of Chandler, Okla., and Bristow, I. T., and Mr. Llywd of Pawnee, Okla., as heretofore.

PENNSYLVANIA.—On Thursday, within the octave of Whitsunday, at St. Luke's Church, Germantown, the Rev. WALTER NICHOLAS CLAPP was advanced to the priesthood by the Rt. Rev. Ozi William Whitaker, D.D., Bishop of Pennsylvania. The Rev. William H. Vibbert, D.D., vicar of Trinity Chapel, New York, preached the sermon. The candidate was presented by the rector of St. Luke's, the Rev. Dr. Upjohn. The Litany was sung by the Rev. William A. McClenheth of St. Clements. The Rev. Robert Ritchie and the Rev. Henry Riley Gummy assisted in the laying on of hands. Mr. Clapp was graduated from Columbia College and from the General Theological Seminary and was made a deacon by the Bishop of Long Island. He will continue as one of the curates at St. Luke's, Germantown.

WESTERN MASSACHUSETTS.—On Trinity Sunday, at Christ Church, Fitchburg, the Rev. JOHN B. WHITEMAN.

OFFICIAL.

DIOCESE OF MASSACHUSETTS.

At the meeting for organization of the Standing Committee of the Diocese of Massachusetts, the Rev. E. W. DONALD, D.D., of Boston was elected President. The Rev. MORTON STONE, Taunton, Mass., was elected Secretary, and all communications for the committee should be addressed to him.

MARRIED.

JACKSON-FISKE.—At St. Stephen's Church, Providence, R. I., on June 1st, 1904, by the Rev. G. McC. Fiske, D.D., father of the bride, FREDERIC ELLIS JACKSON and ELIZA GREENOUGH FISKE.

DIED.

BARRY.—At Fond du Lac, Wis., May 31, 1904, CAROLINE LOCKWOOD BARRY, wife of Nathan F. Barry, and mother of Geo. S. Barry of Chicago and the Rev. J. G. H. Barry of Fond du Lac. Aged 82.

SPENCER.—Dr. WM. D. SPENCER, son of Daniel C. Spencer, died at his residence, Saybrook, Conn., June 3d. Funeral from Grace Church, Monday, June 6th, 2 P. M.

MEMORIAL.

MORGAN.—On the 25th day of May, 1904, in Syracuse, N. Y., THEODORE LE ROY MORGAN, in the 71st year of his age.

The following proceedings were had:

The Rector, wardens, and vestrymen of All Saints' Church wish to put on record an inadequate expression of the irreparable loss they have sustained in the death of one of their oldest and most useful members. THEODORE LE ROY MORGAN, whose "spirit returned to God who gave it" on May 25th, 1904, was a man who had to be known to be appreciated; a tried friend, a trusty counsellor, men of all walks of life looked up to him. Best known to us in Church work, his advice was always sought before anything important was undertaken; his sound judgment, his clear vision, his sympathetic nature, always led in the right direction. It is said that he was never absent from a vestry meeting, unless ill or out of town. When the collective good required his presence, he always answered "Here." He was as sincere and faithful in his religious life as in his official life. He was always present at the early Communion service, as well as the other services of the Church, until declining health rendered it impossible.

His silent example spoke volumes, and many younger men learned from him spiritual lessons.

It is said that he had not an enemy in the world, but it is certain he never spoke hastily or inconsiderately of anyone.

His influence for good in all walks of life was felt and appreciated, and his place cannot be filled.

When life is done and the victory won, we know that such a character could not have lived in vain; but that the rest remaining for the children of God will be his and also the reward of hearing these words we all most earnestly long to hear, "Well done, good and faithful servant."

DAVID C. HUNTINGTON,
ROBT. M. BEECHER,
WM. G. HARVEY,
JAMES T. SLOAN,
Committee of the Vestry.

Dated at Syracuse, this 28th day of May, 1904.

RETREATS.

RETREAT AT KEMPER HALL.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and other ladies, will begin with Vespers on Tuesday, June 14th, and close with the Holy Eucharist on Saturday, June 18th. Conductor, the Rev. Father Hughson, O.H.C. Ladies desiring to attend will please notify the SISTER SUPERIOR.

WANTED.

POSITIONS OFFERED.

WANTED—First-class, high-grade colored clergyman for important work in a Middle West Diocese. Apply to THE JOHN E. WEBSTER Co., Clerical Agency, 5 East 14th St., New York.

PRIEST—In suburban parish near New York, young, unmarried priest, able to sing service; Sunday School worker, willing to take daily celebration. Stipend, \$70 a month. Address, BB, Office of LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

POSITION as companion or mother's help, by an educated, refined young woman. Willing to travel. References. Address, "K," LIVING CHURCH, Milwaukee.

AN ORGANIST AND CHOIRMASTER of great experience, Cathedral trained, fine testimonials and references, desires a position; thoroughly acquainted with the training of vested choirs. Address CLAIR, 1432 Queen Street W., Toronto, Canada.

PRIEST.—Church work after June 22nd, by a married Priest. Aged thirty-three. Rev. ANTHUR W. SHAW, 135 20th Street, Milwaukee.

CLERICAL AGENCY.

ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER Co., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

FOREIGN TRAVEL.

EUROPE \$250.—Select two months' tour, sailing by the LARGEST STEAMER in the world. Other tours from \$170 to \$350. Apply at once for information. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

PARISH AND CHURCH.

BARGAIN. Very fine Mason & Hamlin two manual Reed Organ, pedals. Twenty-five stops. Handsome case, good tone. Address, Rector, Millbrook, Dutchess Co., N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER Co., Choir Exchange, 5 East 14th Street, New York.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

HOTEL CARLTON.—Four neighboring houses, managed by an expert housekeeper, wife of a rector. Prices, \$1.00-\$2.00. Meals if desired. Convenient location, first-class house.

Refer Bishop Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boulevard.

ROOMS, with breakfast. All conveniences, moderate terms. Rev. J. H. CLOUD, 2606 Virginia Ave., St. Louis.

THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McELWEE, 1221 North Grand Avenue.

SUMMER HOMES.

NASHOTAH HOUSE will lease lots of from one to seven acres, all with lake frontage, on Upper and Lower Nashotah Lakes, Wis., at a rental of from \$25.00 to \$100.00 per annum, for terms of from five to twenty years. Lessees may erect cottages, and at the expiration of the lease, Nashotah House will purchase the cottage, if so requested, at a valuation to be mutually agreed upon, or the lease may be renewed. Address BISHOP NICHOLSON, 222 Juneau Avenue, Milwaukee, Wis.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

WEATHER BUREAU. Washington, D. C.

Studies on the Meteorological Effects in the United States of the Solar and Terrestrial Physical Processes. Reprints from the Monthly Weather Review, December, 1902, January and February, 1903. By Frank H. Bigelow, M.A., L.H.D., Professor of Meteorology. Prepared under the direction of Willis L. Moore, Chief U. S. Weather Bureau.

Studies on the Circulation of the Atmospheres of the Sun and of the Earth.

I. The circulation of the Sun's Atmosphere. 1904.

III. The Problem of the General Circulation of the Atmosphere of the Earth. 1904.

IV. Values of Certain Meteorological Quantities for the Sun. 1904.

U. S. Department of Agriculture. Weather Bureau. *Eclipse Meteorology and Allied Problems.* By Frank H. Bigelow, M.A., L.H.D., Professor of Meteorology.

Report of the Chief of the Weather Bureau. 1898-99. In Two Volumes.

CHARLES SCRIBNER'S SONS. New York.

Outlines of Pastoral Theology for Young Ministers and Students. Translated and Edited

by the late Rev. William Hastie, D.D., Professor of Divinity in the University of Glasgow. With Preface by the Rev. D. Macmillan, M.A. Price, 75 cents net.

E. P. DUTTON & CO. New York.

The Sunset Rock. A Story for Girls. By May Baldwin, author of *A Popular Girl*, etc. With 8 Illustrations by Harold Copping. Price, \$1.50.

Alfred Tennyson. By Arthur Christopher Benson. With 8 Illustrations. Price, \$1.00 net.

Why We Christians Believe in Christ. Bishop Gore's Bampton Lectures Shortened for Popular Use. By the Rev. T. C. Fry, D.D. Price, 40 cts. net.

THE MACMILLAN CO. New York.

The Faith of Men and Other Stories. By Jack London, author of *The Call of the Wild*, etc. Price, \$1.50.

Calumet "K." By Merwin-Webster, authors of *The Short Line War*, etc. Paper. Price, 25 cts.

The American City—A Problem in Democracy. By Delos F. Wilcox, Ph.D. The Citizen's Library Series. Price, \$1.25 net.

The Crossing. By Winston Churchill, author of *Richard Carvel*, etc. With Illustrations by Sydney Adamson and Lillian Bayliss.

The Flame-Gatherers. By Margaret Horton Potter. Price, \$1.50.

PAMPHLETS.

A Catalogue of the Church Divinity School of the Pacific, founded 1893. San Mateo, Cal., 1903-1904.

The Annual Register of St. Mary's School. Rev. C. W. Leffingwell, D.D., Rector and Founder, Knoxville, Ill. 37th Year.

Alma Mater, Grafton Hall, Fond du Lac, Wis., June, 1904.

Catechism of Wisconsin Institutions. Compiled by Gustav Kustermann, Member of State Board of Control. Madison: Published by State Board of Control. 1904.

The Third or Parochial Order (Anglican). By the author of *A Suggestion for The Times*. May, 1904. Robert Attey & Sons, Printers, John Street, Sunderland, England.

Register of the Academy of the Protestant Episcopal Church in the City of Philadelphia for 1903-1904.

The Church at Work

GENERAL CONVENTION.

Provisional Programme.

THE FOLLOWING is a provisional programme of the meetings to be held in connection with the General Convention which meets in Boston, October 5 to 25. This programme does not include the regular business of the General Convention itself, except some of its missionary features. The programme is liable to change and to be added to, but it will be carried out substantially as given here:

October 5, Wednesday. (A. M.)—Opening sermon of the Convention in Trinity Church, with sermon by Bishop Doane. (Afternoon) Meeting of the diocesan officers of the Woman's Auxiliary.

October 6, Thursday. (A. M.)—Trinity Church. Woman's Auxiliary service; United Offering presented; sermon by Bishop Lawrence. (P. M.) Woman's Auxiliary missionary meeting in Tremont Temple. (Evening) Bishop Lawrence gives reception to the House of Bishops in the Bishop's house, 122 Commonwealth Ave.

October 8, Saturday. Cambridge Day. Headquarters of Deputies will be the Episcopal Theological School. Woman's Auxiliary headquarters at Christ Church, fronting the Cambridge Common.

October 9, Sunday. (Evening)—Trinity Church. Annual service of Board of Missions, with missionary sermon. Bishop Brent has been asked to preach the triennial sermon at this meeting.

October 10, Monday. Horticultural Hall, corner of Huntington and Massachusetts Avenues. All-day meeting of the diocesan officers of the Woman's Auxiliary. Luncheon given by the diocesan officers of the Massachusetts Branch in Horticultural Hall. (Evening) Reception in the Museum of Art to the deputies and their wives.

October 12, Wednesday. (Evening)—Choir festival in Trinity Church.

October 14, Friday. (Evening)—Girls' Friendly Society meeting in Trinity Church.

October 15, Saturday. Concord Day. A special train will leave the North Union

Station for Concord where the Convention will be entertained by Rev. Chas. L. Hutchins, D.D., Secretary of the House of Deputies. Conveyances will meet the visitors at the Concord station and take them to Dr. Hutchins' house.

October 16, Sunday. (Afternoon)—Great missionary mass meeting in Symphony Hall.

October 19, Wednesday. (A. M.)—Annual meeting of the Massachusetts Branch of the Woman's Auxiliary. This meeting will be particularly rich in missionary interest. Officers and delegates of the Woman's Auxiliary are especially invited to remain over for this meeting.

October 22, Saturday. Woman's Auxiliary Concord Day. The members of the Woman's Auxiliary will be the guests of the Trinity Parish Branch of Concord.

October 23, Sunday. (Afternoon)—Children's missionary meeting (Junior Auxiliary) in Trinity Church.

The General Convention will meet in Emmanuel Church. The business headquarters of the Convention will be in Copley Hall where there will be provided a post office and a telegraph and telephone office. There a luncheon will be served daily to the deputies.

The headquarters of the Woman's Auxiliary will be in the Pierce Building, Copley Square. Tea will be served there daily by women of different parishes in or near Boston; and daily conferences will be held there.

Besides the public missionary meeting in Symphony Hall on Sunday afternoon, October 16th, it is probable that another public meeting will be arranged at an earlier date in some other hall or in a church.

BROTHERHOOD OF ST. ANDREW.

Help Asked from South Africa.

BY REASON of the resignation of Mr. H. D. W. English from the presidency of the Brotherhood of St. Andrew, Mr. E. C. Denton of Rochester, N. Y., chairman of the executive committee, was asked to act in the president's place until a president could

be elected. The following letter from the Bishop of Pretoria in South Africa, asking the assistance of the Brotherhood of St. Andrew in the extensive Mission of Help now under way in that province, has been received at the Brotherhood office:

"BISHOP'S HOUSE,

"PRETORIA, Transvaal, S. Africa,

"21 March, 1904.

"My Dear Sir:

"At our Provincial Synod, which was held last month in Capetown, I proposed a motion to the effect that the Brotherhood of St. Andrew be approached with a view to seeing whether it would be possible for the Brotherhood to send a deputation to South Africa in the hope that the Brotherhood might take root in the country.

"The motion was carried unanimously, and I was asked to write to you on the subject. The Bishop of Bloemfontein (Chandler) who, I think, knew you at Brasenose, also said that he would write.

"I do not know if the Brotherhood would entertain such an idea, but I cannot but think that if they would entertain such an idea, and would be willing to send a deputation, the soil and conditions of this country are such that the Brotherhood would be likely to take root and bear much fruit.

"In this Diocese, for instance, in such towns as Johannesburg there are such crowds of young men from all parts of the world, and some such organization as the Brotherhood of St. Andrew, seems to me the best able to deal with them. What is the case in Johannesburg is the case more or less all over South Africa.

"During the next few months we are hoping to have a special mission in all Dioceses, sent by the Church in England, and if after this mission there could be a deputation from the Brotherhood in the hope that the result would be the formation of chapters and the gathering in of men and boys, I believe that in time there would be a rich harvest.

"We should all be most thankful if the Brotherhood would accede to our request. I am sure that they will at any rate think

about it and help us if it seems at all possible. I shall not enter into details now, but the Church here would, of course expect to provide for the expenses of such a deputation, should it be found possible to send it. Praying that you may be guided by the Holy Spirit in the matter,

"Sincerely,

"WM. M. PRETORIA.

"The General Secretary, Brotherhood of St. Andrew, Conestoga Bldg., Pittsburgh, Pa."

This letter was received with a personal letter from the Bishop of Bloemfontein to the secretary, Mr. Hubert Carleton, in which he urges that the deputation asked for should be sent. "You did wonders under less promising conditions in England," he says, "and I very much hope that you will try your hand on us."

In place of Mr. Edwin E. White of Milwaukee, who has resigned his membership on the Council, Mr. Charles E. Sammond, also of Milwaukee, was elected to the same



CHARLES E. SAMMOND,
New Council Member of the Brotherhood
of St. Andrew.

position. There was a proposition made to increase the annual quota for general work from 50 cents to \$2.00 per member, the Forward Movement and the active work now under way making it absolutely necessary that the Council should have larger funds at its disposal. The matter was deferred until the Philadelphia Convention of the Brotherhood. During May there were 60 new, revived, and probationary chapters, senior and junior, entered, being a growth not equalled in many years, possibly not since the Brotherhood started.

Tentative arrangements for the National Convention to be held in Philadelphia were made as follows:

The Presiding Bishop will conduct the "Quiet Hours" on Thursday morning, September 29th, from 10 to 12; the Rt. Rev. C. H. Brent, Bishop of The Philippines, will deliver the annual Charge to the Brotherhood, Sunday morning, October 2nd, at 9:30. The preparation for the corporate Communion will be conducted by the Rev. W. A. Guerry, chaplain of the University of the South, while it is hoped that the Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania, will be the celebrant at the annual corporate celebration of the Holy Communion. There will be a mass meeting in the Academy of Music on Thursday evening, September 29th, for which the speakers have not yet been chosen. The men's mass meeting on Sunday afternoon is to be held in the Baptist Temple, and it is hoped that Mr. George C. Thomas, Treasurer of the Board of Missions will preside. The subject discussed will be, "Am I My Brother's Keeper?" The addresses will be delivered by James L. Houghteling, founder of the Brotherhood, Rt. Rev. C. P. Anderson, Bishop Coadjutor of Chicago, and another speaker, not yet announced. At the

Sunday evening service, October 2nd, there will be an address on Prayer by Mr. Geo. C. King, London, England, First Vice-President of the Brotherhood of St. Andrew in England; and on "Service," by Edmund Billings, Boston, Mass., Second Vice-President of the Brotherhood. Arrangements were made to hold a great mass meeting for boys, but the speakers for this have not yet been announced. There will be no anniversary sermon this year, "The Charge" to the Brotherhood by Bishop Brent, taking its place. It is possible that the Archbishop of Canterbury will attend the Convention, but an answer has not yet been received to the invitation.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Anniversary at Amsterdam—G. F. S.—Archdeaconry at Salem—Marriage of a Priest.

ON MAY 22nd the rector of St. Ann's Church, Amsterdam, the Rev. E. T. Carroll, celebrated the 10th anniversary of his rectorship. The music was unusually good. It was aided by a boy soloist from All Saints' Cathedral, Albany. This parish has seen a great many changes during the past ten years. It has increased largely in numbers and in efficient work in this growing city of the Mohawk Valley.

ON MONDAY evening, May 23, the annual meeting of the diocesan Branch of the Girls' Friendly Society was held in St. Paul's Church, Troy (the Rev. Edgar A. Enos, D.D., rector). There were large delegations from the Albany and Troy churches, also from Cohoes. Over 200 members and associates, headed by the choir and clergy, marched into the church, singing "The Son of God Goes Forth to War." Shortened evensong was said, during which nine probationers were admitted to membership. Dr. Enos welcomed the delegates in a very pleasing address. He sketched the history and organization of St. Paul's branch, which has had an existence of 25 years. The annual sermon was preached by the Very Rev. Henry Russell Talbot, Dean of All Saints' Cathedral, Albany. The sermon was very helpful. The work of this Society, though being done in a quiet way, is rapidly increasing in the Diocese.

THE SPRING meeting of the Archdeaconry of Troy was held in St. Paul's Church, Salem (the Rev. S. Borden-Smith, rector), on Wednesday and Thursday, June 1st and 2nd. On Wednesday evening there was a missionary meeting. Bishop Nelson made a short address, speaking of the visitation among the missions that he has already accomplished, and of his hope for the continued growth of the mission work in the Diocese. The regular speakers were the Rev. H. B. Whitney of Essex and the Rev. E. N. Curry of Rouses Point. A resolution was offered next day to consider the importance of missionary labor among the Syrians, Armenians, Persians, Greeks, Russians, and Slavs. The Archdeaconry endorsed the project. Bishop Nelson preached a sermon at the Holy Communion, and then left on an early train for visitations in the north, leaving behind him an atmosphere of most kindly feeling and the general expression was that the Diocese of Albany has made no mistake in its selection of a Coadjutor.

After luncheon, the clergy and people assembled in the church to listen to the essay on "The Optional Use of Alternative Versions of the Holy Scripture in the Services of the Church," by the Rev. J. T. Zorn of Ticonderoga. The Ven. Archdeacon, Dr. Carey, was the chief speaker in the debate, and being a member of the committee on the Marginal Readings Bible, he gave a most valuable contribution, giving a complete history of the different versions, the action of the General Convention, and the committee's work, with

illustrations of the use of the book now authorized to be read in churches.

ON WEDNESDAY, June 1, in the Cathedral of All Saints, Albany, Miss Bertha Reynolds of Middle Falls, N. Y., and the Rev. David Henry Clarkson were married by the Bishop. After the ceremony, which took place at 9 A. M., the Bishop celebrated the Nuptial Eucharist. The Rev. Mr. Clarkson has been for the past year curate of St. Timothy's Church, Roxborough, Philadelphia, but is now rector of St. Paul's Church, Greenwich, N. Y.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

A LOT has been purchased at Corona for the erection of a church edifice.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Archdeaconry at Coudersport.

THE SPRING meeting of the Williamsport Archdeaconry opened its sessions at Coudersport, May 23d. At the opening Evensong the Ven. Wm. Heakes preached from I. Kings xix. 19. The next day, after the Holy Eucharist, the business meeting took place in the new rectory, which has been built at a cost of \$3,500. \$1,000 of debt only remaining. Col. W. Fred Reynolds was reelected as lay representative of the Archdeaconry to the coming diocesan Convention in June. An exegesis on Hebrews xii. 16, 17 was given by Rev. N. I. Houser. The Rev. J. C. Skottowe followed as critic on Dr. Roeder's book, *Symbols of Psychology of Native Races*; the Rev. E. H. Eckel gave an essay on "The Psychological Aspect of Sacramental Grace." During this session a very strong and affectionate motion was passed by a standing vote of all present regarding the 25th anniversary of the rectorship of the Rev. Dr. Foley of Trinity Church, Williamsport. A most enthusiastic missionary meeting (followed by a final business meeting) closed the Archdeaconry sessions. The speakers at the missionary meeting were the Rev. Norman Stockett, on "The Heroic Element in Missionary Work," and the Rev. W. H. Butts on "The Civilizing Aspect of Christian Missions," the Bishop of the Diocese closing with an address on the great blessings of missions as a result of our clergy being saturated with missionary zeal and knowledge.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. F. ANDERSON, D.D., Bp. Coadj.

Anniversary at the Ascension.

ON THE feast of Corpus Christi, June 2nd, the Rev. E. A. Larrabee completed twenty years as rector of the Church of the Ascension, rendering him now the longest in residence of the parish clergy in Chicago. The day was observed with three early celebrations of the Blessed Sacrament and a Solemn High Mass at 11 o'clock. The choir and orchestra of eight pieces rendered the *Messe Solennelle* of Gounod, with *Ave Maria* by the same composer at the offertory. The sacred ministers were the Rev. E. A. Larrabee, celebrant, Rev. J. E. Craig, deacon, Rev. C. E. Taylor, subdeacon, and Rev. S. W. Day, master of ceremonies. The Bishop Coadjutor of Fond du Lac assisted pontifically and was attended by the Rev. S. B. Blunt and the Rev. J. F. Kieb as deacons of honor, all properly vested. About 250 were present, including 25 priests. Bishop Weller preached from the text, "The Love of Christ constraineth us." It was an eloquent appeal for the observance of Corpus Christi and that we might love our Lord more fervently in His holy Sacrament. He thought that when the clergy have their daily Eucharist and generally recognize and practise the priestly

life, the result will go far more toward the recognition of the validity of Anglican Orders on every side than all the intellectual and historical arguments combined. He referred to the immense growth of the Catholic life, especially in this Western country, and attributed it largely, under God, to the influence of the Church policy of proclaiming publicly at all times the whole counsel of the Faith, the results of which are so far reaching. After the Mass there was a Procession of the Blessed Sacrament, participated in by the choir, acolytes, torch-bearers, thurifers, and all the ministers officiating. A special feature was the presence of 24 little girls of the Sunday School, dressed in white, with veils, each of whom scattered rose leaves in the pathway of the procession. Benediction followed, and the impressive service came to a close, with the brilliant march from the *Queen of Sheba* of Gounod, during which those officiating retired to the sacristy. In the evening a reception was tendered to Bishop Weller and Father Larrabee, at which both spoke, and the former read a letter of congratulation to the rector and the parish from the Bishop of Chicago.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of R. W. Linsley—Trinity College—Church Missions Publishing Co.

REUBEN W. LINSLEY, who died on Whit-sun eve in Huntington, at the age of 83 years, had been a member of St. Paul's parish for 46 years. After serving as treasurer 25 years, he resigned in 1887, and at Easter 1904 began his 16th consecutive year as parish clerk. His house for 40 years was open to the clergy, his guests. For a quarter of a century he taught in the Sunday School. Nothing but ill health, and seldom that, kept him from public worship. He retained an intelligent interest in the current questions of the Church to the last, and was a faithful and ardent student and lover of Her whose "sweet communion, solemn vows" influenced his whole life.

Mr. Linsley leaves a widow and three sons, Silas of Oklahoma, the Rev. J. Chauncey Linsley of Torrington, and the Rev. S. Wolcott Linsley of Winsted.

THE REV. PROF. SAMUEL HART, D.D., of the Berkeley Divinity School has been re-elected President of the Connecticut Historical Society. Dr. Hart is a well-known authority in all matters pertaining to the history of our ancient commonwealth.

CALVARY PARISH, Bridgeport, held its first annual meeting last month. The reports indicated a most excellent condition, as the result of the labors of the rector, the Rev. Hugh P. Hobson. The number of communicants has very largely increased and there is, beyond question, a bright future for Calvary Church, the youngest of the parishes in Bridgeport.

AT TRINITY COLLEGE, Prof. George A. Kleene, Ph.D., has been elected to the newly founded professorship of Political Economy. Dr. Kleene has filled, for the past year, the assistant professorship of Economics. Of his work the *Hartford Courant* says: "He has become popular with faculty and students alike. The ability with which he handled the subject of economics during the past year demonstrated his capability and he will undoubtedly fill his new post with credit."

THE NINTH annual meeting of the Church Missions Publishing Company was held at Hartford on May 20th.

The Society has much interesting matter which will be published when the amount of funds on hand will warrant it. The treasurer's report showed receipts of \$172 from gifts and \$897 from sale of publications; \$1,024 has been expended for printing; and there is a small balance in the treasury.

Bishop Tuttle of Missouri, as Presiding Bishop, is President of the company. The other officers were elected for the year as follows: Vice-President, Rev. Dr. Samuel Hart; Secretary, John W. Walker; Auditing Treasurer, R. W. Huntington, Jr., Corresponding Secretary and Assistant Treasurer, Miss Mary E. Beach; Assistant Secretary, Miss Mabel W. Evans.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

Progress at Staples.

AT STAPLES, the progress during the past year includes the erection of a new choir and guild room, the re-painting of the church edifice, and various minor improvements in the fabric. A vested choir of 20 voices was inaugurated on Easter day. The missionary, the Rev. R. S. Hannah, received the congratulations of the Bishop at his recent visitation.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Ep. Coadj.

Death of Mrs. Barry.

MRS. CAROLINE LOCKWOOD BARRY, wife of Nathan Fry Barry and mother of Rev. Canon Barry of St. Paul's Cathedral, Fond du Lac, and of Mr. George S. Barry of Chicago, died at her home in Fond du Lac, May 31st, at the age of 82 years. She was a native of Middle Haddam, Connecticut.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Lay Alternates—Atlanta Notes—Debt paid in Savannah—Episcopal Residence Bequeathed.

THE ALTERNATE lay deputies to General Convention from Georgia are: N. H. Swayne 2nd (Cartersville), U. B. Harrold (Americus), C. Lucian Jones (Savannah), J. Rhodes Brown (Columbus).

IN RECOGNITION of his efficient services as organist and choirmaster in St. Philip's Church, Atlanta, a reception was given on the evening of May 25th, by the clergy and congregation of the parish, to Mr. and Mrs. J. Fowler Richardson. The reception was held in the Sunday School room. As an evidence of the devotion and interest which they have manifested in the parish during their five years' connection with St. Philip's, a beautiful chest of silver was presented to Mr. and Mrs. Richardson. The choir of St. Philip's has been brought to a high state of efficiency by the faithful work of the former.

THE SUNDAY SCHOOL INSTITUTE of Atlanta and vicinity held its spring meeting in the Sunday School room of St. Luke's Church, Atlanta, on Thursday, May 26th, with a remarkably good attendance. The Model Class was taken by Mrs. G. W. Stewart, and was very instructive and valuable. The Rev. W. W. Steel gave an address on "Foundations." The evening meeting was opened with an address by Bishop Nelson. This was followed by an address by the Rev. E. M. Skagen, on "Babel Building," after which the Rev. C. B. Wilmer gave a lecture on "The Old Testament," which was intensely interesting.

ON SUNDAY night, May 29th, a service of thanksgiving was held in St. Paul's Church, Savannah, to celebrate the payment of the mortgage debt of the parish. St. Paul's was started as a mission by St. John's Church. In 1892 it became an independent parish and assumed the mortgage debt of \$3,000. The membership then was small, but the courage of the people was strong. A few years ago the "Independent Society" was organized, and this society has paid the debt, the money for this being made by furnishing supper to lodges of various organizations, and the like. In addition the society has given money to-

wards the organ and for other works in the parish, the total of their gifts being about \$4,500. In March 1903 the parish was made one of the beneficiaries of Mrs. J. H. M. Clinch, who left a large estate, her husband having the income until his death. Since the debt has been paid, Col. Clinch has died, and the parish will soon receive this legacy, which will amount to about \$50,000. St. Paul's is the only Free Church in Savannah, and Mrs. Clinch left it this money because of its being a free church.

BY THE DEATH of Mrs. W. H. Smythe, the Diocese is to receive the handsome Smythe homestead at 409 Peachtree St., Atlanta, to be used as a residence for the Bishop of Georgia. The house is next door to the new St. Luke's Church site, and the property has a frontage of 60-feet.

IOWA.

T. N. MORRISON, D.D., Bishop.

Chariton—Sioux City.

A NEW PULPIT and an altar rail of solid quarter-sawn oak have been placed in St. Andrew's Church, Chariton. The altar rail is the gift of Mrs. May Copeland-Russell, at one time a member of St. Andrew's choir. The eagle lectern is the gift of the altar guild and the old St. Cecilia Guild. The oak font cover was bought by children's birthday offerings.

ST. PAUL'S CHURCH, Sioux City, has purchased the church building of the Mayflower Congregational Church for \$1,000, and will remove it to a new site on the corner of West 6th and Centre Sts., where it will be remodelled and enlarged.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Gift of a Priest.

THE CARNEGIE LIBRARY at Kansas City, Kans., has received from the Rev. John Bennett, a missionary in the Diocese, his large collection of fossils, valued at \$5,000. This collection represents the work of Mr. Bennett in geology, covering a long term of years, and contains thousands of specimens, some of them exceedingly rare and valuable. Mr. Bennett has from boyhood been a student of geology, and for the past ten years has been connected with the United States Geological Survey.

KENTUCKY.

Death of Rev. J. M. Temple—Mr. Murray Declines His Election.

THE REV. J. N. TEMPLE, an aged deacon, died in Paducah, Saturday, May 28th. He was 86 years old, and on account of deafness and other infirmities of old age, had not exercised his ministry for a number of years. He was a graduate of Dickinson College in 1840, and was ordained by Bishop Quintard to the permanent diaconate in 1867.

May he rest in peace!

A TELEGRAM from Louisville, June 6th, states that the committee of notification has received from the Rev. John G. Murray the declination of his election as Bishop Coadjutor of Kentucky.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Ep.

New Chapel for Gesing, Neb.

A CIRCLE of missions under the direction of the Rev. G. Bernard Clarke radiates from Alliance. The foundation has just been laid for a new chapel at Gesing, which it is hoped to complete this summer, thus giving a church building to each one of the missions in the Valley. At Bayard, 25 children are at work, and 22 of them won prizes of Prayer Books on Whitsunday, for learning the Cat-

echism. Here the chapel is open for holy day services under a lay reader. Under the new irrigating system, towns are rapidly springing up, and the field is of growing importance.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

House of St. Giles—Diocesan Notes.

It is step by step the interested patrons of the House of St. Giles the Cripple witness its strength increasing and its financial condition assumes a gratifying aspect. On May 12th the remainder of the second mortgage on the last purchased house in Brooklyn was discharged. About \$1,600 is now in hand towards the cancellation of the mortgage on the summer house known as The Wayside Hope, at Garden City.

ST. GEORGE'S CHURCH, Hempstead (Rev. Jere K. Cooke, rector), which recently celebrated its 200th anniversary, though aged, keeps abreast of modern methods. The parishioners expect to witness in a few weeks the erection of a parish hall on the ground adjoining the historic rectory, which will cost \$7,000.

ABOUT 150 persons journeyed on Tuesday, May 24th, to St. Mark's Church, Islip (Rev. Ralph L. Bridges, rector), to attend the convention of the Long Island Branch of the Woman's Auxiliary. Pleasant weather combined with inspiring services and addresses made the day one never to be forgotten in the annals of missionary effort.

DURING a heavy thunder storm, the parish building of St. Mary's mission, Dunton, wherein services are held, was struck by lightning. Slight damage was done the belfry and several pews in the building.

A MEMORIAL window was unveiled on Trinity Sunday in Grace Church, Brooklyn, E. D. (the Rev. William G. Ivie, rector), to the memory of Miss Sarah Hearn. The subject is St. Agnes. The window was presented by members of the family and of St. Agnes' Guild, of which deceased was a member.

TRINITY SUNDAY was made memorable in Holy Trinity parish, Greenport, by the blessing and the use for the first time of a new altar, the votive gift of the Rev. F. L. Humphreys, D.D., and his sons. The altar is of the proper dimensions, of black walnut richly gilded and elaborately carved. The front is of three panels, deeply recessed, and separated by carved pilasters with floriated capitals. The sacred monogram is carved in relief within a double *vesica piscis*, crossed obliquely on the central panel. Two gradines supply ample space for the proper ornaments. The spirit which prompted this offering is shown by the inscription, "*Qui descendunt mare in navibus: ipsi videntur opera Domini.*" (They that go down to the sea in ships: these men see the works of the Lord.) The inscription is also most appropriate on the altar of a seaside parish, where many sailors have their homes, and where the prayer for those at sea is used constantly for worshippers in this church who are deep sea fishermen, and for others who "occupy their business in great waters."

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Cornerstone at Shreveport.

THE CORNER STONE of the new St. Mark's Church, Shreveport (Rev. J. H. Spearing, rector), was laid by the Bishop on May 20th. The church will be erected at a cost of about \$40,000.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Anniversaries at Lewiston.

TRINITY SUNDAY was indeed a red-letter day for Trinity parish, Lewiston. In addition to its being the date of its dedication festival, it marked the 50th anniversary since the holding of the first service and the organization of the parish, the 25th anniversary since the laying of the corner stone of the present edifice, the 20th anniversary since the ordination of the rector, the Rev. Ivan C. Fortin, and the 10th anniversary of his present rectorate. The commemorative services, which began with an early celebration of the Holy Communion, were largely attended, extra seats being required to accommodate the large numbers present. In the morning the rector preached an historical sermon, in the course of which he spoke of the early struggles of the parish, its growth, and present prosperity; he paid a glowing tribute to his predecessors, especially to the Rev. Canon Washburn, through whose efforts the present beautiful stone church and rectory were built. At this service two beautiful and costly memorials were unveiled and dedicated. One is a brass credence table, presented by the parishioners in memory of the founders and all other departed members who have labored for the upbuilding of the parish. The other memorial is a mural tablet in brass, set in an oaken frame, a gift from Mr. and Mrs. Charles Horburg, in memory of the late Canon Washburn, who was the beloved rector of the parish from 1877 to 1890. The two memorials are works of art, executed by the house of R. Geissler.

In the evening the rector preached an anniversary sermon, reviewing his career in the sacred ministry. He expressed his profound thankfulness in that his lot had always been cast among affectionate and warm-hearted people, who had loyally supported him in the exercise of his ministry. Mr. Fortin stated that the communicant list now numbered 408, that during the past 10 years he had baptized 294 persons, performed 96 marriages, presented for Confirmation 258 candidates, and read the Burial Office over 132 departed parishioners.

Monday evening was devoted to a parish reunion in the school room. A large number of parishioners came together to exchange social greetings. The affair was a great success. The senior warden, Mr. S. Mottram, who has been an active Church worker for over 30 years, spoke and recalled many reminiscences. The decorations were ample and in good taste; and the ladies served dainty refreshments during the evening.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Holy Cross House—Death of William Keyser—Church Home—Death of Prof. Willing—Injury to a Rectory.

THE HOUSE at Westminster formerly occupied by the Order of the Holy Cross is temporarily in the possession of the All Saints' Sisters, whose mother house is opposite to Mt. Calvary Church in Baltimore. The Sisters will remain in the house during the summer, and have the option of permanent possession, though it is as yet uncertain whether they will accept such permanent domicile.

THE SUDDEN death of Mr. William Keyser, a prominent Churchman of Baltimore, vestryman of Grace Church, and for some years deputy to General Convention, occurred on June 3d. Mr. Keyser was a large benefactor of Hannah More Academy and very generous in Church work generally. He was a leading member of the Church Club, and was active in parochial work. He was at one time Vice-President of the B. & O. Railroad. His

death occurred from apoplexy, caused by excitement at seeing several prominent persons hurt in a runaway.

THE REV. F. WARD DENYS, rector of St. Mary's Church, Baltimore, who has been ill for several weeks and unable to attend to his duties, is reported to be steadily improving and expects to be able to officiate again next Sunday.

THE REV. J. G. MINNIGERODE, D.D., President of the Standing Committee of the Diocese of Kentucky, and the Rev. C. E. Craik, D.D., a member of the same committee, were registered at the Hotel Belvidere, Baltimore, last week. They came to visit the Rev. John Gardner Murray, rector of St. Michael and All Angels', Baltimore, who was recently elected to the bishopric of Kentucky, and urge his acceptance, though ineffectually, for Mr. Murray has declined.

THE ARCHDEACONRY of Towson, composed of the churches in Carroll, Baltimore, and Hartford counties, met in Emmanuel Church, Belair, last Thursday week. An interesting and helpful session is reported.

ON JUNE 3d, Admiral Dewey laid the corner stone of the new chapel of the Naval Academy, Annapolis.

THE 46TH ANNUAL report of the Church Home and Infirmary, Baltimore, has just been issued. The present year closed with an indebtedness of \$3,300, which the trustees ordered paid from the general funds in the hands of the treasurer. Comment is made upon the fact that the contributions of the churches of Baltimore seem to be steadily decreasing. Thanks are expressed for the many generous gifts made to the home during the year by individuals.

A MEMORIAL musical service was held in St. Anne's Church, Annapolis, on the afternoon of Trinity Sunday, for Professor Frederick Willing, who died of typhoid fever at the Naval Academy Hospital on the Wednesday before. The music was sung by the vested choir of the church, of which Professor Willing was choirmaster, and by St. Cecilia's Guild and other singers. The service was attended by a number of the residents of the Naval Academy with whom Professor Willing was associated during the six years that he was professor in the English and law departments at the institution.

IN AN ELECTRIC storm on the 6th inst., the rectory of St. John's Church, near Ellicott City, was struck by lightning which did considerable injury, particularly to the library of the rector, the Rev. E. T. Helfenstein.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Commencement at Cambridge—Archdeaconry at Peabody—Notes.

THE ALUMNI of the Episcopal Theological School at Cambridge held their annual meeting, May 31. The Rev. W. T. Crocker of New York presided. The Rev. L. H. Roots who is supported by the alumni in the missionary field at Hankow, China, made an address. Commencement day took place June 1st, in St. John's Church. Bishop Lawrence and Mr. Robert Treat Paine made addresses. There were 13 graduates, five of whom were at once made deacons. The Rev. L. H. Roots preached the sermon. Afterwards, the alumni, trustees, and invited guests repaired to the refectory, where luncheon was served, and social greetings exchanged.

During the past year, forty students have been in attendance, and 38 of this number are college graduates.

THE ARCHDEACONRY of Lowell held its annual spring session in St. Paul's, Peabody. Archdeacon Babcock was celebrant. The Rev. Henry Bedinger, rector of St. Peter's, Salem, preached.

At the business meeting, Archdeacon Bab-

cock made a statement about the growth of work in the Archdeaconry. The Rev. A. P. Greenleaf of Everett reported for the committee on the apportionment plan. This was discussed, and as there was some misgiving upon the meaning of the phrase "current expenses," upon which the apportionment was based, the matter was placed in the hands of a special committee to report at the next meeting. The new parish house was then thrown open to the delegates. It is built upon the lot back of the church building, and has large rooms for the Sunday School, vested choir, and guilds of the parish.

After luncheon, with congratulatory addresses, the usual missionary reports given upon the occasion, were made doubly interesting by stereopticon illustrations.

The priest in charge of this mission in Peabody, the Rev. W. M. Partridge, has accomplished a notable work in this manufacturing town. The church building is located on a prominent street, and a notice board on the outside, with this inscription and a few others, characterize the didactic purpose of the rector:

"ST. JOHN'S CHURCH."

"THE HOLY CATHOLIC CHURCH."

"ETC., ETC."

When one of the delegates asked for the Episcopal Church, upon alighting from the train, he was answered by the representative at the station: "Oh, you mean, the Holy Catholic Church? That is on that street, to the left." This incident tells volumes by itself and of what may be accomplished along similar lines.

THE WILL of Julia Chase leaves \$2,000 to the Church of the Messiah, Boston. This church will be renovated and re-decorated during the summer months. The same will leaves \$1,500 to the Bishop of Fond du Lac.

MISS ELLEN JONES BAKER, prominent in Church work in Emmanuel Church, was buried from that church on June 1st. The Rev. W. E. Dowty and the Rev. George J. Prescott officiated.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Choir Festival at Ypsilanti—Convocation at Hillsdale.

THE SIXTH annual Choir Festival of St. Luke's, Ypsilanti, took place in that church on Thursday evening, May 26th. The programme was a varied one, beginning with processional hymn and including "There is a Holy City," by Shelly; "Lovely Appear," by Gounod; "The Lord is Exalted," by West; Sullivan's Coronation *Te Deum*, and *Gloria in Excelsis* by Eyre; rendered by the full chorus, with solos. The choir, under Professor Bostick's leadership, well sustained its reputation for precision, expression, and a rare combination of strength and sweetness in the chorus work. The address was by the Rev. S. S. Marquis of Detroit, on Hymnology, and was both able and interesting and original.

St. Luke's parish Auxiliary was favored by a visit from Mrs. W. S. Chittenden, Mrs. Mason, and Miss Armstrong of Detroit on Thursday, May 26th. Mrs. Chittenden spoke chiefly on the United Offering and the power of small sums when giving is governed by system. Mrs. Mason spoke on the general aims of the Auxiliary, and referred very touchingly to her own daughter, Mrs. Littell, the wife of the Rev. S. H. Littell of Wuchang, China; Miss Armstrong spoke of the "Little Helpers," of whose cause she is a most ardent advocate. The afternoon was exceedingly interesting and a great stimulus to the ladies of St. Luke's.

THE SPRING meeting of the Southern Convocation was held in St. Peter's Church, Hillsdale, on Thursday, June 2nd. The Rev. R. E. MacDuff preached the sermon at the

morning session. The Dean, the Rev. C. H. I. Channer, read a very suggestive paper at the afternoon session on the subject, "Christianity a Religion of Progress." The evening service was devoted to missions, the general missionary, Rev. W. S. Sayres, and Mr. D. H. Quinn making the addresses.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

New Rector at Peru.

THE NEW RECTOR of Trinity Church, Peru, the Rev. Adelbert McGinnis, held his first service in the church on Sunday, May 29th. He is a native of Fremont, N. Y., and a graduate of St. Stephen's College, Annandale, and of the General Theological Seminary. He was until recently a curate at the Church of St. Mary the Virgin, New York.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Death of Judge Wilder—Woman's Auxiliary.

ONE OF the pioneer residents and Churchmen of Minnesota, and perhaps the most distinguished of the diocesan laity, the Hon. Eli T. Wilder, died at his home in Red Wing on the evening of June 3d at the advanced age of ninety years. Judge Wilder was born in Connecticut in 1813, and after a residence of some years in Ohio, where he was Judge of the Common Pleas Court of the Northern District, he removed in 1855 to Red Wing, Minn., and commenced the practice of law in that place. He attained a distinguished position as a citizen and perhaps even more distinguished as a Churchman. He was senior warden of Christ Church, Red Wing, from the foundation of the parish till the time of his death, and was a deputy to General Convention for a long term of years until unable, by reason of the infirmities of old age, to attend. He was a leading counsellor of Bishop Whipple and also of the late Bishop Welles, who was rector at Red Wing when elected to the episcopate of the Diocese of Wisconsin, and who was a close and warm friend of Judge Wilder until the time of his own death. Judge Wilder was one of the three biographers of Bishop Welles in the memorial volume, containing a selection of sermons of the latter, with his biography, published after his death. At the recent diocesan Convention of Minnesota, greetings were ordered sent to Judge Wilder, who was then in his last illness. He had twice been married, and is survived by his second wife and one daughter, Mrs. Henry A. Willard of Red Wing. The burial service was held at Christ Church in that city on Monday afternoon, and the body was taken to Painesville, Ohio, for interment.

THE SEMI-ANNUAL meeting of the Minnesota Branch of the Woman's Auxiliary was held on May 25th, in connection with the diocesan Council, which was held at that time in the beautiful new church of St. John the Evangelist, St. Paul. There was a large gathering of women present. The meeting was opened by an address of welcome by the Rev. Theodore Sedgwick, the rector of the parish, followed by a most interesting address on Missions by Mr. John W. Wood of New York. The Rev. Elmer E. Lofstrom and Rev. Frank D. Budlong spoke on diocesan Missions. Reports from the various parishes showed that we have over \$1,300 towards the United Offering of 1904.

It is particularly interesting to note that the Indian women of Birch Coulie sent a check for \$155.51, which was raised by a sale of lace which the Bishop Whipple Guild recently held. This same guild of Indian women have paid for a furnace for St. Cornelius' chapel. Although they are most of them very poor, they love to give to the Church's work.

Among the gifts to the United Offering

was one of \$50 from the Little Helpers, and over \$20 from the Juniors.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Church Burned at Yazoo City.

IN FURTHER explanation of the loss at Yazoo City by the burning of a considerable part of the town and, to the Church, by the entire loss of its parish property, it is now stated that the loss to the Church is about \$15,000 with insurance of \$8,000. The only debt upon the edifice was the remainder of \$725 due the Church Building Fund Commission, which would be the amount of the last payment to be made, so that it had been hoped that the church might be consecrated next spring. That would have been the crowning achievement of an eight years' rectorship of the Rev. Albert Martin. Instead of that, however, the parish property is swept away, as also is every church of every name that had been erected for white people in the city. The congregation of the Church are at the present time sharing with the Presbyterian congregation in the use of the public library for services. This edifice is directly opposite the ruins of the church building. Mr. Martin is one of the city relief committee, and has been indefatigable in work both for the community and for the parish since their common loss was sustained. The appeal of the Bishop for assistance to the parish in rebuilding will be found upon another page.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Missionary Host—Clericus.

THE 35TH ANNUAL celebration of the Sunday School Missionary Host, following the diocesan Convention, Sunday, May 29th, was this year an elaborate affair, notwithstanding the rain, the Sunday Schools filling the lower floor of Music Hall as did the vested choirs the stage. About twenty vested clergymen were also present, with the Primate, who made a most felicitous address, being followed by one in the same vein from Mr. E. C. Simmons. The treasurer's report showed a gratifying increase in offerings for the year. The Methodist Home orphans were present in a body.

IMMEDIATELY preceding the diocesan Convention, the Clericus met at St. James' Church to consider the merging of the diocesan into the General Fund for clergy relief, the sentiment being nearly unanimous for merging.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Woman's Auxiliary.

THE 18TH ANNUAL meeting of the Woman's Auxiliary was held in Trinity Cathedral, Omaha, Tuesday, May 17th, and was opened with a celebration of the Holy Communion. Immediately at the close of this service, the business session began; and Mrs. Albert Nee of All Saints' parish, Omaha, the efficient President, read her address. It told a story of unprecedented progress in the work of the Auxiliary in Nebraska during the past year, twenty-four new branches having been organized. The speaker urged that earnest efforts be made to enlist all the women of the Church in the organized work for missions which the Auxiliary is accomplishing. The treasurer's report showed that the sum of \$1,100 had been raised by the Nebraska branch during the year. In the afternoon there was an excellent meeting of the Juniors, presided over by Mrs. A. L. Williams, who has succeeded in arousing great interest among the young people of the Diocese in this important branch of the work.

The Juniors were addressed by the Rev. F. S. White of Omaha and the Rev. L. H. Roots of the China Mission. The following officers were chosen for the ensuing year: President, Mrs. Albert Noe, Omaha; First Vice-President, Mrs. A. L. Williams, Omaha; Second Vice-President, Mrs. S. S. Fales, Ashland; Third Vice-President, Mrs. J. E. Frankish, Lincoln; Fourth Vice-President, Mrs. B. F. Haller, Blair; Secretary, Mrs. Chetwood Hamilton, Omaha; Treasurer, Mrs. W. G. Sloane, South Omaha; Treasurer United Offering, Miss Jessie Royce, Omaha; Secretary Junior Auxiliary, Mrs. Estil, Florence.

In the evening an enthusiastic missionary meeting was held in the Cathedral. A congregation which nearly filled the Cathedral was present. The vested choir led the singing. Excellent addresses were delivered by Miss Le Hew on a deaconess' work in Nebraska and Wyoming; by the Rev. L. H. Roots on China, and by the Rev. H. Percy Silver on "The Church's Work in the Philippines."

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Point Pleasant — Anniversary at Woodbury—Notes.

AT A MEETING of the vestry of St. Mary's-by-the-Sea, Point Pleasant, held May 26th, the rector, the Rev. Harry Howe Bogert, was surprised at being asked to retire for a short time. On being recalled he was informed that the vestry had unanimously voted to increase his salary \$200 a year, beginning in June. Mr. Bogert has been rector eight months, which is the age of the parish, which enjoys the distinction of paying its rector's salary in advance. The above item speaks for itself, and is a refreshing bit of news. The rector is one of the mission priests of the Society of St. Philip the Apostle.

ON MAY 26th, Christ Church, Woodbury (the Rev. Malcolm Taylor, rector), completed half a century of corporate existence, and the event was marked by a most dignified and solemn service. The Rev. Wm. Henry Norris, the founder of the parish, died in 1880, but all of his successors in the rectorship, five in number, were present, with one exception. The Rev. Dr. W. H. Lewis of St. John's Church, Bridgeport, Conn., preached the sermon, and there were addresses at the close of the service by the Rev. Dr. Jesse Y. Burk, rector of the mother parish of Clarksboro, the Rev. W. Strother Jones, D.D., rector of St. Michael's Church, Trenton, the Rev. Robert W. Forsyth, rector of St. Paul's, Camden, and the Rev. Messrs. Thompson and Urban, former rectors, the present rector presiding and introducing the speakers most happily. The Bishop added his very hearty congratulations and good wishes, and the day closed with a luncheon in the parish house. There was a large company of visitors as well as of members of the parish. The birth of a young son, in the rectory, was an added cause of joy and congratulation. The interior of the church has been renovated and greatly improved.

AFTER 22 YEARS of service as rector of St. John's Church, Salem, the Rev. Charles M. Perkins, Dean of the Convocation of Burlington, has resigned to accept a call to the rectorship of Trinity Church, Vineland, where he entered upon his duties on the first Sunday in June. Vineland is much nearer the centre of the missionary work of the Convocation, to which Dean Perkins has given so much of his time and energy, and with its fine stone church in a growing town will give large opportunities for work.

AT GRACE CHURCH, Haddonfield, the old church building has been fitted up for a parish house and Sunday School. The

church itself has also been greatly improved, and a porch has been added to the rectory; and the entire expense of these improvements has already been paid.

IMPROVEMENTS are also to be made in the near future at Collingswood, which was formerly a mission of Grace Church, Haddonfield, but is now in charge of the Rev. Edward M. Riley. The plans now under consideration involve the removal of the present church building to a more central location, and its subsequent enlargement.

THE Church of the Holy Trinity, at Delair, was solemnly consecrated by the Bishop on Ascension day. The sermon was preached by the Rev. R. G. Moses of Merchantville, one of the founders of the mission. The church, designed by the Hewitt Brothers of Burlington, is a beautiful structure, built

some years ago and now free from debt. The Rev. Edw. M. Baxter is missionary in charge.

AT HAMMONTON a simple but very useful building has been erected adjoining St. Mark's Church, which is the forerunner of something better in the way of a parish house, choir room, etc. It is hoped that the permanent addition may be a thing of the near future.

THE Church of the Holy Cross, at North Plainfield, has undergone thorough renovation and improvement. The interior of the building has been re-decorated in excellent taste, the chancel has been raised and given a new flooring, and other changes make the building a thoroughly harmonious piece of work. A generous Whitsunday offering more than met the missionary apportionment of the parish.

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WM. A. LEONARD, D.D., Bishop.

New Library Building at Gambier—Mission at Bellefontaine.

THE NEW library building of Bexley Hall, Gambier, is advancing rapidly in construction, and it is expected that it will be completed in the autumn. It is located at right angles to the north side of Bexley Hall, with which it corresponds closely in architecture, and with the north door of which it is connected by a wide arch covering a carriage-way. The new building is the gift of Mrs. L. C. Colburn of Toledo. The corner stone was laid on Friday, April 29th. This building most fitly marks, and will for the times to come commemorate, the entrance of Bexley Hall upon the tasks of a new century; most fitly, for the contests to be entered upon by the Church will call for such learning, knowledge, and consecration of mind as will show the Church still to be what she has ever been, a force in the advance lines of the conquests of truth.

ARCHDEACON WEBBER finished a week's mission in Trinity Church, Bellefontaine (Rev. T. G. C. McCalla, rector). Large audiences greeted him, composed not only of Church people but of numbers of denominationalists who became so interested as to send by mail questions concerning the Church, all of which the Archdeacon answered in public. His sermons were eloquent and forceful, full of spiritual power, moving his hearers to tears of penitence. On Wednesday noon, at the Big Four railroad shops, a fifteen-minute meeting was held and a crowd encircled the Archdeacon, spell-bound by his speaking of the truth; never before in the history of the shops has a speaker held his hearers after the whistle blew to resume work until this time. Great good was accomplished among the railroad men. No missionary could have left the city with greater love of the people than did Archdeacon Webber. This concludes his mission work for the year.

OREGON.

B. W. MORRIS, D.D., Bishop.

Semi-Centennial to be celebrated.

NEXT WEEK is full of events of interest in the Church in Portland, including the commencement of Bishop Scott Academy on Tuesday morning; the graduation of nurses of Good Samaritan Hospital in the evening; the diocesan Clericus and Quiet Day on Wednesday morning; the commencement of St. Helen's Hall on the same evening; the session of the Woman's Auxiliary at All Saints' Mission Chapel on Thursday morning, and the beginning of the diocesan Convention in Trinity Chapel on Thursday evening, its sessions continuing during the week. On Friday afternoon the corner stone of the new Trinity Church will be laid; while the climax of the week's work is the semi-centennial of the Diocese, to be commemorated on Saturday evening at the Bishop Scott Academy. Sunday, the 19th, will be given up to missionary services, with a large Sunday School rally of the city schools at Trinity Chapel in the afternoon, and a missionary service at night. It is expected that the Bishops of Olympia, Spokane, and Boise will be speakers during the celebration.

BISHOP MORRIS has just passed his 85th birthday, and is able to make visitations to the stations near Portland.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes—St. Mark's Loses a Bequest—Anniversary at Incarnation—C. B. S.—Requests of Miss Miles.

THE FIRST Year Book of the Church of the Incarnation has just been issued. The

organ fund of \$8,000, as a loving tribute to the long and faithful services of the rector emeritus, the Rev. Dr. Joseph D. Newlin, who became rector on Trinity Sunday, 1860, has been almost collected. Alterations will be made during the summer, and it is expected that the organ will be in place by October. It has been the gracious custom of some of the parishioners to send to Dr. Newlin, on each anniversary, a floral gift. On Trinity Sunday a design made of 44 pink roses and maiden hair ferns was placed at the base of

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SUMMER TOURS.

Where are you going to spend this year's vacation? The Lake Shore Railway's book of "Summer Tours to Mountains, Lakes and Seashore" will help you to decide. It will be sent on application to L. F. VOSBURGH, G. A. P. D., 180 Clark Street, Chicago, or C. F. DALY, Chief A. G. P. A., Chicago.

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When it begins to get hot and dry, one's thoughts naturally turn toward the lakes and rivers and the seashore of New York and New England, and we begin to wonder how much it would require of time and money to make the trip. A lot of these questions are answered and a lot of information given free in "Four-Track Series" No. 3, "America's Summer Resorts." Sent on receipt of a two-cent stamp, by GEORGE H. DANIELS, General Passenger Agent, New York Central & Hudson River Railroad, Grand Central Station, New York.

PANORAMIC
YELLOWSTONE
PARK.

The Northern Pacific takes pleasure in stating that it can now supply to all who have visited, contemplate visiting, or are interested in YELLOWSTONE PARK, a large PANORAMIC PICTURE of the park. This work of art is 42 inches long by 38 inches wide, and is done in fifteen colors. It shows, absolutely, the topography of the park, the location of the hotels, geyser basins, canyons, roads, lakes, mountains and all features of the park. It gives as nothing else can a connected idea of the region and is a valuable picture and map combined. Framed, it is ornamental as well as useful, and is especially suited to the school, classroom and library.

This PANORAMIC PICTURE will be ready for distribution in tubes about June 15th, and will be sent to any address by A. M. CLELAND, General Passenger and Ticket Agent, St. Paul, Minn., upon receipt of 35 cents. Orders will be taken now and may be sent direct to Mr. Cleland or through any of the General or District Passenger Agents of the Northern Pacific in the larger cities, or through the local agents in Northern Pacific territory.

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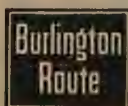
Why not see what Man has done at St. Louis just before you see what Nature has done in Colorado, the Yellowstone, the land of the Salt Sea and about the Golden Gate? Why not make one trip serve the double purpose?

Burlington trains leave St. Louis daily for Colorado, with thro' cars for Utah and California; also for the Pacific Northwest via the Black Hills, Custer Battlefield, Butte and Spokane, with thro' cars for Yellowstone Park.

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the altar cross and subsequently sent to the home of Dr. Newlin.

EXTENSIVE improvements are contemplated at All Saints' Church (the Rev. W. Herbert Burk, rector). Several years ago the parish house was destroyed by fire and subsequently rebuilt at a cost of \$21,000. This was dedicated on January 13, 1904. The church building has not been in keeping with the parish house and the improvements will be made which will give a greater seating capacity. The present chancel will become a part of the nave and transepts will be added. Ample space will also be provided for the choir and a new organ chamber together with a sacristy. From the four corners formed by the nave and the transepts will rise a tower made ready for a chime of bells. When finished the group of buildings—church and parish house and rectory all of stone—will make a splendid group in one of the finest sections of Norristown. This parish has been very materially successful since being admitted into union with the Diocese.

THE REV. WARREN K. DAMUTH, who recently resigned as rector of Calvary Church, West Philadelphia, announced to the congregation, on Trinity Sunday morning, that he had reconsidered his resignation and would remain. Mr. Damuth is greatly beloved by his parishioners.

THIEVES recently broke into the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector), and stole some of the sacred vessels of the sanctuary.

THE ORPHANS' COURT has decided against St. Mark's Church, Philadelphia, and the church fails to obtain title to the property, 1429 Spruce Street, Philadelphia, which was left by will to the Jubilee Fund of St. Mark's Church. A letter was written, leaving it to the testator's housekeeper. It was decided "that the letter may be regarded as an imperfect codicil to the will, but that it was the evident intention to bequeath the house to the housekeeper."

ON TRINITY SUNDAY, the 44th anniversary of the beginning of the rectorship at the Church of the Incarnation of the Rev. Joseph D. Newlin, D.D., LL.D., the entire sum of nearly \$9,000 was completed. This fund was started as a loving testimonial to Dr. Newlin, and will be used for improving the chancel and for as fine an organ as the space will allow. In Dr. Newlin's earlier ministry, night services were not the custom, except among the denominations. Evensong was always in the afternoon, but the Church gradually adopted the practice.

THE FEAST of Corpus Christi (June 2) was observed by the Confraternity of the Blessed Sacrament in the Church of the Evangelists (the Rev. Charles Wellington Robinson, rector). At the High Mass, the Rev. H. H. P. Roche of the Church of the Transfiguration was celebrant; the Rev. D. I. Odell of the Church of the Annunciation, deacon; the Rev. F. D. Loddell, C.S.S.S., of St. Elisabeth's Church, sub-deacon. The sermon was preached by the Rev. Robert Ritchie of the Church of St. James the Less from the text (Rev. iii. 7, 8): "And to the Angel of the Church in Philadelphia write," etc. The music was rendered by the mixed choirs of the Church of the Evangelists, the Church of the Transfiguration, and the Church of St. John Chrysostom. There was a large congregation in attendance.

BY THE WILL of Miss Mary J. Miles, who died recently, leaving an estate aggregating about \$172,000, some \$50,000 was bequeathed to religious and charitable objects. The largest bequest is \$12,500 to All Saints' Sisters of the Poor of St. Clement's Church, Philadelphia, and \$10,000 to St. Clement's Seaside Home at Sea Isle City, N. J.; \$10,000 is also to be given to Nashotah Seminary, to be ap-

plied to the support, education, and training of missionary priests. The Home for Incurables, Philadelphia, \$5,000; St. Clement's Church endowment fund, \$5,000; Episcopal Hospital, \$5,000; St. Clement's Church, for mission purposes, \$2,000. A personal bequest of \$3,000 to the Bishop of Milwaukee is also made.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Anniversary at Lonsdale—Diocesan Club— 'Woman's Auxiliary—G. F. S.—Notes.

THE 79TH ANNIVERSARY of the organization of the parish of Christ Church, Lonsdale, was observed in a fitting manner on Monday evening, May 23d, the exercises taking place in the parish house. The Rev. A. M. Hilliker, rector, outlined the history of the parish. This showed that the first Episcopal service in the village was in the spring of 1833. Rev. George Taft of Pawtucket officiated, and continued his work during the summer months of that year, preaching once every Sunday. In October, 1833, Rev. James W. Cook was engaged as the first rector of the mission, and two months later a meeting of all who were interested in Church work was called, when Christ Church parish was definitely organized, and some time afterward a charter was procured. The church building was completed in 1835.

DELEGATES from 13 men's clubs connected with the churches in this Diocese, representing fully 600 members, met in the parish house of St. John's Church, Providence, and organized the Episcopal Club of Rhode Island, which is to be a federation of the men's clubs in this state. After adopting the Constitution and By-Laws, the following temporary officers were elected: President, Rev. Levi Edwards; Secretary, John Biltcliffe; Treasurer, A. F. Bennett.

THE QUARTERLY meeting of the Woman's Auxiliary was held at St. Paul's Church,

TURN OVER TIME

WHEN NATURE HINTS ABOUT THE FOOD.

When there's no relish to any food and all that one eats doesn't seem to do any good, then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

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"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

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Pawtucket (the Rev. Marion Law, rector), on Thursday, May 26th.

THE 10TH ANNUAL Conference of the Girls' Friendly Society of Rhode Island met last week in St. Michael's Chapel, Bristol, with nearly 400 present. The party arrived on two special cars of the Consolidated Railroad. The Girls' Friendly Society of St. Michael's Church entertained the visitors, who came from nearly all the cities and towns in the state. A session was held from 3:30 to 5 o'clock, during which papers were read and addresses made. Then the members of the society adjourned to St. Michael's Church, across the street, where an evening service was held. The Rev. Dr. G. L. Locke, rector of St. Michael's, delivered an address. There was afterward the opening address by the President, Miss Mary B. Anthony, and papers by members and associates. At the close of the service, supper was served in St. Michael's chapel and an informal reception was held, with music, afterward. The visitors left on a special train at 7:30.

THE CONTRACT has been given and it is expected that work will soon commence on the \$5,000 parish house of the Church of the Good Shepherd, Pawtucket. The building is to be located on Woodbine Street, near the rear portion of the church edifice, and a corridor 40 feet long by 6 feet in width will connect the two structures.

THE ANNUAL sermon before St. Augustine's Guild of St. Stephen's Church, Providence, was preached by the Rev. Fr. Osborne of Boston, on the evening of Trinity Sunday.

THE REV. WALTER E. BENTLEY organized a local chapter of the Actors' Church Alliance in Providence on the evening of May 30th, with the Rev. E. S. Rousmaniere as president. On the preceding day, being Sunday, Mr. Bentley spoke on the subject of All Saints' Memorial Church.

THE BISHOP turned the sod for the erection of the new printing house of St. Andrew's Industrial School, Barrington, on Memorial day, May 30th. In this building boys will be taught the printer's trade. It is erected with \$3,000 given anonymously by a friend of the work.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Woman's Auxiliary—Burlington Clericus.

THE WOMAN'S AUXILIARY of the St. Albans District met at St. Matthew's Church, Enosburgh Falls, on May 24th and 25th (Ember day). Three services were held, including an early celebration and a missionary meeting, with addresses by the Rev. W. F. Weeks and the Rev. E. S. Stone, that of the latter being on his work in North Carolina. A sermon was also given by the Rev. Mr. Weeks. After the usual reports and business, papers were read by Mrs. Gerrom of Enosburgh Falls, and by Mrs. Marsh for Mrs. Stearns of Middlebury. An address was made by Mrs. E. S. Stone of Waynesville, N. C. The subjects treated were: "What Women Can Do for Missions," "Work in St. Mary's Orphanage, in Shanghai, China," and other missionary topics. A goodly number of delegates were present on this interesting occasion.

THE WOMAN'S AUXILIARY of Burlington District met on May 26th, at St. Paul's Church, Vergennes (the Rev. M. L. Woolsey, rector). Besides the usual services, reports, and business done (refreshments being served at the residence of Mrs. C. E. Parker), papers were read as follows: on "Hawaii," by Mrs. Clay of Middlebury; "The United Offering," by Mrs. Parker of Vergennes; "District Meetings," by Miss Wheeler of Burlington; "The Japan Mission," by Mrs. E. Lewis of Vergennes, and "Utah," by Mrs. Stearns of Middlebury. Addresses were also made by the

Rev. W. T. Forsythe on "Diocesan Missions" (especially in the Burlington District); also on "Canadian Missions"; and by the Rev. E. C. Bennett on African Missions (especially at Cape Palmas). The rector gave an address of welcome, and other fitting words. The meeting was remarkable for the number and ability of the papers and addresses, and the interest shown with results to follow. Mrs. Woolsey, the rector's wife, also President of the diocesan branch, was present, with the other good women of the parish.

THE BURLINGTON CLERICUS met in St. Paul's chapel and rectory, Vergennes, on May 25th (Ember day). Papers were read by the Rev. Dr. Atwill on "Public Prayer: Extemporaneous and Liturgical," and by the Rev. M. L. Woolsey on "Church Music." The clergy were bountifully entertained at the commodious rectory near the well appointed church, and were much edified by the instructive papers.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Commencement at the Seminary.

At the Theological Seminary of Virginia, next week is that of the commencement exercises, which begin on Wednesday evening, June 15th, with an address before the Students' Missionary Society by the Rt. Rev. J. S. Johnston, D.D., Bishop of Western Texas. Thursday is graduation and alumni day. After the presentation of essays by the graduating class, diplomas and certificates will be conferred by the Bishop of Virginia as President of the Seminary, following which the alumni will listen to an essay by the Rev. W. D. Smith of Fredericksburg, Va. The Ordination service will be held on Friday, when the sermon will be delivered by the Bishop Coadjutor of Southern Ohio. There are 13 students to be graduated.

EDUCATIONAL.

THE COMMENCEMENT exercises of the National Cathedral School, Washington, began on Saturday evening, May 28th, when a

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How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

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"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the healthgiving, nerve-strengthening, life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice to the good this cereal drink can do. I will not try to tell it, for only after having used it can one be convinced of its merits." Name given by Postum Co., Battle Creek, Mich.

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Grand Rapids, Michigan

pupils in St. Hilda's Hall. On Sunday morning there was the corporate celebration of the Holy Communion in St. Alban's Church at 7:45, and in the evening the baccalaureate sermon was delivered in the same church. On Tuesday, the art students held a reception in the studio, where the work of the past year was seen; and on the same day the final musicale of the year was given in St. Alban's Hall. The programme was arranged to show the different stages of advancement, and opened with a duet by two of the younger pupils. The entire performance justifies the school in its pride in its music department, which is under the direction of Fraulein Hermine Luders, a pupil of Liszt. Wednesday, June 1st, was commencement day proper, and was only marred by regret at the absence of the Bishop, who was not well enough to be present. Miss Bangs, the Principal, read a beautiful and touching letter from him, in which he sent the school, and especially the graduating class, his pastoral benediction. The Principal introduced the Rev. Dr. W. R. Huntington, who spoke on the ideals of Christian education of American women as upheld by the National Cathedral School. The roll of honor was then read of all attaining a total of 90 per cent. throughout the school year. Among the honor students was Ethel Roosevelt, the President's second daughter; standing, 93; and Mrs. Roosevelt was an interested spectator throughout the commencement. Diplomas were presented to the fourteen graduates by the Rev. Dr. R. H. McKim of the board of trustees. After the recessional, an informal reception was held in the parlors.

ST. AGNES SCHOOL, Albany, N. Y., graduated its 33d class on the 2nd inst., when nine young ladies received diplomas. After the literary exercises, the commencement service was held in the Cathedral, when the Bishop, according to his happy and time-honored custom, made an address to the class in which, as ever, he pleaded that they would set before them only the highest ideals, and would seek by the use of the grace of God to attain to those ideals.

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cises at 2 o'clock, and the warden's reception in the evening. The school has completed an exceedingly prosperous year.

COMMENCEMENT week at St. Stephen's College opens on Sunday, June 12th, when the baccalaureate sermon will be preached at 4 o'clock. On Monday night the Junior ball, on Tuesday night Senior class exercises and Junior dramatics. Wednesday is class day, with the warden's reception and the missionary sermon, and Thursday is commencement day, beginning with the alumni celebration at 7 o'clock, trustee meeting and meeting of alumni at 9:30, and commencement at 11:45.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

A CORRESPONDENT calls our attention to the usefulness of choir guilds in preventing the restlessness and migration of choristers, and claims that a great many advantages are to be secured by the proper organization of local and diocesan choral associations.

We are aware that in some of the guilds now established there are rules regulating not only the peregrination of choir boys, but also various other matters of discipline. In a previous article we referred to the beneficial influence of the Massachusetts Choir Guild, which has done such admirable work in advancing the interests of choirs and of Church music in general.

We are not familiar with the by-laws and regulations of this guild, but it is highly probable that in the city of Boston it exercises definite authority in preventing the indiscriminate wandering about of boys from one choir to another.

The Choir Guild of the Diocese of Long Island at one time paid particular attention to this matter, and rectors, choirmasters, and choristers were all bound by certain laws.

It is in large cities that concerted action is necessary in governing the restlessness of choristers. In the smaller towns there is comparatively little temptation, and less opportunity, to force choirmasters to pay whatever salaries the boys may demand.

Choir schools are of course free from all annoyances of "strikes," of financial bickerings of any sort. Where there are no guilds or schools, the following set of rules, which have been put to a practical test, are now in use in several New York churches, will be found valuable:

RULE I.

No boy will be admitted to a choir from another choir without a letter of transfer, signed by the choirmaster under whom he last served.

RULE II.

If a chorister (through mistake or intention) gains admission to any choir, contrary to the directions of Rule I., the choirmaster of such choir is bound to dismiss him, and refuse him re-admittance, until he obtains a "transfer" from his former choirmaster.

If a chorister "leaves" his choir, he will still be considered a member of his old choir (the one to which he last belonged), and he cannot be admitted to another choir without a transfer, releasing him from his obligations to his former choirmaster.

RULE III.

Boy choristers are in honor bound to serve under the choirmaster who first trained them, and choirmasters will not under any circumstances whatever accept or solicit the services of choir-boys outside their own re-

spective choirs, excepting in cases of legitimate transfer.

RULE IV.

Transfer letters will not be issued without very urgent reasons.

It will be seen at a glance that the efficacy of such rules depends solely, and entirely upon the honesty and loyalty of the choirmasters who agree to them. Where they are carefully enforced there cannot possibly be any "strikes," or even discontent among choristers. A printed copy of these rules, hung up in a choir room, and properly explained to the boys, takes away all thought of "organized labor." The whole matter rests simply in the hands of the choirmasters concerned—all they have to do is to strictly obey the regulations themselves, and trouble of any kind is out of the question.

It may be argued that such rules are too binding upon choristers, and deprive them of their "liberty." That is a matter to be decided upon by the boys before entering the choir, not afterward. Choirmasters know perfectly well the value of fair dealing. Their success depends upon it, and it is very seldom that singers are ill-treated in choirs of repute. The chief danger lies in the fact that well-trained choir boys are very scarce, and choirmasters who cannot do the training themselves, are sometimes tempted to profit by the work of others. When men of this type are backed up by liberal appropriations, they commit depredations of the most dishonest kind. Fortunately such individuals are "few and far between," and we are inclined to believe that their number is steadily decreasing.

A very good method of dealing with solo boys is advocated by Sir George Martin, organist of St. Paul's Cathedral, London. It consists in reserving a liberal portion of the boy's salary, and placing it in a savings bank to draw interest. The longer the boy serves his church and choir, the larger grows the amount. If, however, he leaves before the natural breaking of his voice, or for any insufficient reason, he forfeits the whole of the amount credited to him in the bank.

This is but fair. A boy's voice is not thrust upon him by nature. It is largely the result of skilful training by an expert vocal teacher. If he gets this training at the expense of the church in which he sings, he has no right to deprive the church of his services as soloist.

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